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The Outlook of Missions

Volume XIII

Number 4

April, 1921

IN JAPAN

117,729

SHINTO

神社

SHRINES

71,643

BUDDHIST

院寺

TEMPLES

1,039

CHRISTIAN



CHURCHES

YOU ARE NEEDED



Help to Hit the Mark

LAST month we told you the story of Ito, the Master Archer. We are presenting this month the picture of Professor T. Demura, Dean of North Japan College, who is also an enthusiastic archer. It was snapped while he was giving an exhibition at one of the Summer Missionary Conferences some years ago. During Dr. Schneder's absence from Japan while attending General Synod last spring, Professor Demura served as the Acting President of the College.

Perhaps you have been wondering why we are giving archers and archery such a prominent position. We are doing so with a direct purpose in mind.

You may remember that Ito made the wonderful record of "shooting 3,000 arrows at one standing." We

need something more than 3,000 new subscribers to reach a circulation of 15,000. We are asking the Secretary of Literature or other representative in each congregation to put forth every effort during Outlook of Missions Week, May 1 to 7, with the hope of securing a total of Three Thousand New Subscribers!

You will recall that Ito "hit the mark" with 2,908 out of the 3,000 arrows. May our faithful representatives be equally successful!

OUTLOOK OF MISSIONS WEEK

May 1 to 7

OBJECT: To place *The Outlook of Missions* in every home of the Reformed Church.

IMMEDIATE GOAL: 3,000 New Subscribers.

SUGGESTIONS: Use the program prepared for the *Public Meeting* by Mrs. Edwin W. Lentz.

Send for Advertising Leaflets
Distribute Sample Copies
Report Early

Sample copies and other materials needed may be secured by writing THE OUTLOOK OF MISSIONS, Reformed Church Building, Fifteenth and Race Streets, Philadelphia, Pa.

The Outlook of Missions

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The Quiet Hour



In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.
—Isaiah 30 : 15.

Foresight is very wise, but foresorrow is very foolish; and castles, at any rate, are better than dungeons in the air.

—SIR JOHN LUBBOCK.

“Laugh at the world, and with the world. Keep your soul above the shadows, true to God and to your task, and you will not lack for compensations.”

Be not afraid; 'tis I that stand,
In every danger, near at hand.
The winds are still, at My command.

—HENRY VAN DYKE.

Unless your prayer life is sufficiently real to move you in thought and in will to do the thing that you know ought to be done, it is not genuine at all.

—HARRIS E. KIRK.

We see them not—we cannot hear
The music of their wing—
Yet know we that they sojourn near,
The Angels of the Spring!

—ROBERT SHEPHERD HAWKER.

I love all the pleasures and interests of life just because they are part of an infinitely bigger affair. If there wasn't that in them, I don't think I should care about them.

—E. F. BENSON.

Oh, praise to God, who looks beyond the deed,
Who measures man by what a man would be,
Who crowns defeat with His victorious palms,
And rears upon our marshes of despair
The thrones and mansions of eternity!

—AMOS R. WELLS.

We make the labor problem by not understanding it. Let us give as much thought to developing the latent power in labor as we have given to developing steam and electricity. Then there will be no labor problem.

—ROGER BABSON.

“Outbound our course is headed;
Sea room waits yon; behind us all our fears.

Free ocean's space holds nothing to be dreaded

Nor perils lie in God's eternal years.”

I do not ask for any crown
But that which all may win,
Nor seek to conquer any world
Except the one within.
Be Thou my guide until I find,
Led by a tender hand,
Thy happy kingdom in myself,
And dare to take command!

—LOUISA M. ALCOTT.

To be called friends by our Master, to know Him as the lover of our souls, to give Him entrance to our hearts, is to learn the meaning of living, and to experience the ecstasy of living. The higher friendship is betowed without money and without price, and is open to every heart responsive to God's great love.

—HUGH BLACK.

Closer is the Lord's protection
Than a near investing wall;
Closer than a moat around me;
Closer than a tower tall;
Closer than a suit of armor,
Or my hands and feet can be;
For against my own assailing
His protection keepeth me!

—AMOS R. WELLS.

No form of Christian piety has separated itself from Christ; and, therefore, there is nowhere any real obstacle to prevent Christians from returning through their fellowship with Christ to fellowship with each other. The unity of Christendom is unity in Christ, the unity of members with their Head; and this unity has never been broken for any who “love the Lord Jesus Christ in uncorruptness.”

—W. R. INGE.

The Prayer

OUR Father, we would learn to keep silence before Thee. Our lives are like the surging sea, tossed by care and need. We pray for the grace of silence, that so we may hear what Thou hast to say to us. For Christ's sake. Amen.

—JOHN GARDNER.

THE OUTLOOK OF MISSIONS

VOLUME XIII

April, 1921

NUMBER 4

We Trust You

THIS is a time to trust one another. It is a sacred thing to ask, for it implies sincere confidence and earnest expectancy.

In a recent issue of one of the leading dailies we saw that a popular magazine had a full-page advertisement to tell the reading public that in its April number a noted writer would contribute a special article.

This set us to thinking. If it requires such publicity to sell even a single issue of a magazine with over a million subscribers, what must it require to obtain **THREE THOUSAND NEW SUBSCRIBERS** to our missionary magazine—**THE OUTLOOK OF MISSIONS**?

We do not have the money to pay solicitors, much less to invest in paid advertisements.

But we take heart in the thought that our readers, who now number nearly twelve thousand, will come to our help in the May Campaign.

The best way to sell an article is by proving its worth. We believe that all our readers will agree with us that the "Outlook of Missions" is worth its price. The one criticism that we hear, over and over again, is that the price of the magazine should be one dollar instead of fifty cents. Everything is in favor of this criticism—the high cost of paper, cuts and printing.

Some of us have the conviction that by adding thousands of new readers to our list of subscribers it will in the end reduce the cost of publication. In this we may be mistaken, but before we must raise the price we would like to ask every friend of the "Outlook of Missions" to take an active part in the **SEVEN-DAY CANVASS** for new subscribers.

It may be said by increasing the number of subscribers we will only add to the deficit which is already greater than the Boards of Home and Foreign Missions feel they should carry. We are willing to run the risk.

Help to increase the number of subscribers. You will then encourage the Editors, contribute towards the expenses, and scatter the good news of Missions into many homes that will be glad to receive it.

A Study for the Eye

THE cut on the cover page of this issue affords a study for the eye; yes, but only that through the eye it may enter the mind and touch the heart. To the people who wear "blue" glasses, this may not furnish any stimulus to continue the good work in Japan. But do not let the eyes rest too long on the number of shrines and temples. Let them move slowly down over the Torii and fix them on the churches. The 1,039 churches for 60 years of missionary effort is a mighty fine showing for Japan, although it may not be a compliment to Christian America. If we had made proportionate response to the many appeals that have come to us from our faithful missionaries, the number of churches could have been multiplied, at least, tenfold.

But our present concern is not so much with the number of places of worship as with the quiet, penetrating and diffusive influence of the Gospel. The question is, what progress is being made by the Christian forces in Japan? Is Jesus being enthroned in the hearts of the people? Do the young men and women who graduate from the mission schools testify by their walk and talk and work of the faith that is in them? Are they making any real contribution to the work of the Kingdom of God? All these questions are answered by a ringing *Yes*. We know that many thousands of Christians are living witnesses to the power of the Gospel, and are not ashamed to confess Jesus before their fellow men.

The real intent of the cut, however, is to drive home the appeal for more workers. Great is the need for young men and women who will devote their lives to real evangelistic work in Japan. There they will find an inviting field for their best talents and noblest aspirations.

IN JAPAN YOU ARE NEEDED.

THE OUTLOOK OF MISSIONS
CIRCULATION, 11,700

Big Dividend from a Country Sunday School in Japan

The Rev. K. Mito, of Mikage, Japan, in his paper on "The Rural Life and the Sunday School of Japan" prepared for the World's Sunday School Convention, gave the following facts from his early experience. He stated, "When I was the pastor of a church years ago, I started a little Sunday School in the village nearby. The children met in a barn, and on Christmas Day, when we were having a special service, we heard a cow lowing in the stable a few yards from the place. I felt as if we were celebrating the first Christmas in the old village of Bethlehem. I never dreamed that anything great would come out of that work, but the fact is we have had a treasurer of the church, the president of a Christian Endeavor Society, one Methodist minister and one faithful pastor's wife as the result of that almost insignificant work. These experiences afford us great stimulus and encouragement. I believe in country evangelism." Since the Tokyo Convention, many new Sunday Schools have been organized and the attendance at nearly all the schools has been greatly increased.

"The impulse to right living, to true thinking, to real progress depends on faith in the spiritual truths of Christianity rather than on the humanitarian instincts of the philanthropist and the moralist. Man may be good but not righteous; he may be moral but not religious. These motives are good but not the best. We need the best today. A righteousness founded on religious faith will give us the best. It must dominate humanity if we are to have a better world in the future."

We belong to a bewildered and shattered world. Why bewildered and shattered? Because we men who occupy this world have not allowed God to work out His purpose of infinite love in and through us. Human leaders are inadequate to meet the need of the moment. Human wisdom is but as ignorance when we face the appalling threats which menace us, and we turn from human leadership and human wisdom to Christ, the one true guide.

—CHARLES H. BRENT.

A Meditation

It is an old saying that we would not appreciate the sun, were it not for the clouds. The snow, the wind, the rain and the sun all work harmoniously together—to make the carpet of green, which dotted here and there with flowers is beautiful indeed.

God gave to man this beautiful world to enjoy and all the seasons contribute to its beauty. It seems strange, however, that in the fullness of his joy in living, he loses sight of the fact that only by comparison with what is past, can he have any happiness.

In the radiance of the sun he is blinded, and in his pleasure of just living he forgets the one permanent thought that should actuate every impulse—that of gratitude toward Him who has given him all the faculties through which he can enjoy these blessings.

Man loves sunshine—he lives in it—he impatiently bears his cross, he struggles and rebels in the gloom. Patient cross-bearing is the *flower-making time* of his life. If he could have the vision to see what the apparent gloom meant for him, he would plod on to the end and claim his reward. The growth of his soul would be worth the striving; he would be changed as is the piece of marble in the hands of the sculptor, but the change would be made by the touch of the Hand Divine—the touch of the Master who bore *His* cross to Calvary..

What a change! The dark and lonely soul made so by suffering would be changed to one of sunshine and beauty.

To do His work now—here in the twentieth century—is the only plan that was mapped out for man.

To do it means sacrifice, but it means sunshine—*sunshine eternal* later on.

ELIZABETH W. FRY.

The Immigrant an Asset to the Nation

While the tide of immigration may often bring to our shores a number of "undesirables," it also adds to the wealth of our nation. A recent illustration has been brought to the attention of our people and deserves a place in our columns. Mr. Richard Spillane, in "Men and Business" in the *Public Ledger* writes:

"Incidental to a hearing Monday before the Public Service Commission in New York, the American Telephone and Telegraph Co. introduced evidence that the use of the Pupin coils effects an economy of \$3,543,000 a year in the operation of the telephone in that city.

This is a bit of proof of the debt of this nation to the immigrant. It was the Pupin coil that made long-distance telephone possible. The coil was the invention of Michael Idvorsky Pupin, a Serb, who, as a boy, came to America a stowaway. Today there are other inventions that supplement the Pupin coil or supplant it in some respects, but it still is of great worth in adding to the conductivity or capacity of the telephone wire.

Pupin today is a professor in Columbia University. If one of his inventions effects an economy of \$3,543,000 a year, approximately \$10,000 a day, in one city, it would be reasonable to say his value to the land of his adoption goes into the scores and scores of millions of dollars.

Exceeding care must be given in these times in relation to the horde of immigrants seeking entrance into this country through Ellis Island. But care must be exercised no less to exclusion of the unfit or undesirable than to seeing that the possibly or probably useful are not debarred by too rigid application of rules.

There's plenty of room for the sturdy, the enterprising and ambitious. Some men whose names are written big in the record of America came across the seas in immigrant ships, and there's no reason to believe their kind are not among those who now look with eager eyes toward the Land of Promise at whose gate Liberty holds high the torch to light the way."

**THE OUTLOOK OF MISSIONS
IN EVERY HOME
OF THE REFORMED CHURCH**

The Passing Mark

THAT man earns little respect who does his work no better than will barely suffice to pass inspection.

In school days there was a definite percentage set which we must reach at an examination. If we did not reach it, there was trouble for us at home; if we far exceeded it, we were praised.

We have put away childish things, and life's tests are those that no human teacher appoints or appraises. But we are aware that we must reach a standard or be written down a failure.

Merely to pass is little. Around us is a great crowd of human beings, like unto ourselves. They want for the most part what we want, and life as a rule is not kinder to them than it is to us, though we may think so and envy their good fortune.

If we would achieve a distinction beyond that of the rank and file we must work, and work hard for it. Labor is what counts, not influence. All the letters of introduction in the world will not help unless we can qualify on our own account.

We must not be content with the minimum requirement asked of us.

"Give all thou canst; high heaven rejects the lore
Of nicely calculated less or more."

The leaders are those who employ all their powers and forget the task-master's eye. They concentrate on anything that they do, be it little or large. The same quality runs through every performance, whatever the size.

No important executive station in any enterprise is long entrusted to a man unless he rises to the height of the executive responsibility. If he thinks of anything but the best he can do, and if he merely shuffles along, with a perfunctory fulfillment of a task assigned, he will be found forever in an inferior station. He has no ambition. He abhors initiative. He is satisfied to look no higher and to seek no further. He is content to plod along on a dreary level of mediocrity.

The man who is satisfied with a mere passing mark in his day's work has no right to remonstrate if those whose aim is high and whose zeal is burning go above him, any more than the zany at school, content with the foot of the class, has a right to object to the one who, by earnest application and aggressive effort, stands at the head of it.

The slothful and the ambitionless need not expect to be heeded when they revile one who struggled and succeeded because they remained where they are and he rose to eminence.—*Public Ledger*.

A Sunday School Forward Movement in Korea

Beginning with October, 1921, the special attention of the churches in Korea will be given to increasing the membership and helpfulness of the Sunday School. Rev. J. G. Holdcroft, of Pyeng Yang, who just returned to the United States for a few months, in a letter to the World's Sunday School Association, states, "Everybody is thinking Sunday School. There is a great field for the Sunday School in Korea, and it may be the greatest movement we have seen since 1908, when literally thousands upon thousands crowded into the church. There is an awakening over the whole land." The leaders in Christian work in Korea feel that they cannot adequately take advantage of the opportunity without having trained Sunday School specialists who will work with the missionaries and native Christians. One man is needed to devote himself exclusively to the preparation of Sunday School lessons and teacher-training institutes and classes. A Sunday School field worker should be set aside for this work by each of the leading denominations in Korea, and in addition, two ladies should be sent out to look after work for the children and the classes for young women.

For the coming two years at least, a number of Koreans will give a large part of their time to conduct Teacher-training classes. In the Presbyterian Church, composed of the Presbyterian Church

North, South, Canadian and Australian, request has been made that in each of the thirteen presbyteries a man be engaged to work within the bounds of the respective presbytery. The Methodists are making a similar plan for their Conferences. A strong appeal has been made to the World's Sunday School Association, begging that some trained worker be sent out from America for at least six months, who would inspire, and co-operate with, the workers in Korea. Mr. Holdcroft says, "If you cannot find one man able to do about three men's work, send us three such men. They should arrive in Korea soon after September first in order to attend Conferences, General Assembly, etc., when final plans for the Sunday School drive will be made, and then they could work all winter long in a cause which would be a joy to them as long as they live."

World Wide Sunday School News.

**OUR AIM FOR 1921
15,000 SUBSCRIBERS
THE OUTLOOK OF MISSIONS
IN EVERY HOME
WEEK OF MAY 1-7**

A "Lost" Village Found

Already the nation-wide census of Japan is uncovering things unknown to the Japanese themselves. According to the Maiyu Shimbun, a village with a population of 340 which has never been listed in any Government record and has not even a name has been found in Gumma Prefecture by preliminary census investigators.

This village is situated on the upper Arakawa, at the foot of the Mikuni Pass, about 2 miles from Kanai. Although there are 39 houses in the village, it has not even a name. The Maiyu says that the inhabitants live on fruits and the flesh of birds and game and exchange goods by barter.—*Japan Advertiser.*

A Place of Honor in a Kindergarten

Little George Nace is making friends with the dear Kindergarten children in Japan. He was quite a favorite at our Summer Missionary Conferences last year, and we believe that he will hold this place in the affections of the members of our Japan Mission. Old heads may not be willing to accept the idea of the unity of the race, but young hearts will.



BABY NACE IN THE MIDST OF FRIENDS IN TOKYO.

Easter

The meaning of Easter and its message of joy, the revival of hope and the buoyant renewal of our aspiration come to an old and tired world and pervade our lives even as the springtide floods and fills the meadows with her everlasting miracle.

By an irresistible human impulse, we seek out our finest and most fashionable raiment, and that impulse is parallel to the natural processes in the world about us. If the earth can put off her drab habiliments of winter and forget the somber, sunless hours, so can the children of earth. In every life today there may be a resurrection from the dead. In every life old things may be discarded. He has not caught the spirit of the festal celebration who is not stirred to a renewal and is not moved to forsake the darkness and give welcome to the light.

It is more than a church festival. Believer and unbeliever together share the influences of the day. In each of us, whatever creed we formally profess, there dwells the feeling that the day betokens. It is the assurance that life is worth the living and that love can never lose its own. We stand today not at the brink of a tomb but on the threshold of this eternal life and of this love immortal.

—*The Public Ledger.*

The Story of the American Red Cross in Italy. By Charles M. Bakewell. Publishers, the Macmillan Company, New York. Price, \$2.00.

The writer announces that the purpose of this book is not to give a full recital of Red Cross activities in Italy, but simply to tell American givers how their money has been spent. Great has been the work of alleviating suffering, and through it all our noble Red Cross workers translated into deeds the soul of America. Speaking of the Red Cross in general our own heroic Pershing said: "Since the world began there never has been a work for humanity conducted on so large a scale with economy, efficiency and despatch." Mr. Bakewell starts his narrative with Italy's entrance into the War and then shows the supply work done by the Red Cross in many places when the situation was at its darkest. But what is of most value in that work is the contribution made through it to the greater cause of permanent peace.

Fine Tribute to Foreign Students

The Philadelphia Chamber of Commerce recently gave a dinner at the Bellevue Stratford to about five hundred students from foreign countries now resident students in the University of Pennsylvania. Each student we understand was the guest of some leading citizen. That such an affair should engender the kindest of feeling goes without saying. In no better way can we, as Americans, show our appreciation of the presence of these foreign friends than by our acts of hospitality. We are glad to know that this dinner is to be an annual affair, for we believe it will bear rich blessings to our fair land. The University of Pennsylvania has become a sort of mecca to the students from the four corners of the earth, and these young men will become the future leaders in their homelands.

Perhaps no other country in the world, with the possible exception of India in earlier days, has been so afflicted with flood and famine as China. The Yellow River, "China's sorrow," alone has been responsible for the loss of millions of lives from floods and perhaps the loss of even more lives from famine, because the famines have been brought on at times by the destruction of crops by floods, although at other times by lack of rain.

JEREMIAH W. JENKS.

The Summer Missionary Conferences this year will prove of more than ordinary interest. The new Secretary of the Mission Study Department, Rev. A. V. Casselman, is arranging to be present at each of the conferences and will deliver his lecture, which will be illustrated by stereopticon and moving pictures. The text book for Home Missions this year will be "The Unfinished Task," by H. Paul Douglass.

The Rev. Arthur P. Schnatz, North Hampton, Ohio, pastor of Union Charge, Miami Classis, in sending in ten new subscribers, stated: "We started our campaign early as I have four churches. More subscriptions will follow."

Home Missions

CHARLES E. SCHAEFFER, EDITOR



ELDER C. M. BOUSH.

A Nonagenarian

This distinguished honor belongs to Elder C. M. Boush, of Meadville, Pa., who on March 19th, celebrated his ninetyeth birthday. Elder Boush has served the Board of Home Missions for a period of forty-six years. For the greater part of this time he was the Treasurer of the Church-building Fund Department and also served as the Attorney for the Board, which office he now holds. During all these years Elder Boush has proven himself one of the most aggressive members of the Board, and although his physical powers are weakened by reason of his many years, his mental grasp is still vigorous and his interest in the work of the Board is as keen as ever. The Board of Home Missions extended heartiest congratulations and felicitations to this aged servant on this significant occasion.

Classes for foreign-born mothers of school children are conducted as a part of the public school system of Los Angeles.

At Ellis Island

The activities of The General Committee of Immigrant Aid at Ellis Island during the past year have abundantly justified the convictions of its organizers. The handling of immigrants was restored to Ellis Island on February 16, 1920. The Committee immediately made application to the Department of Labor at Washington for an increase in the number of approved immigrant aid workers from seven to fifteen. Ultimately, action favorable to this request was obtained and the commissioner requested our Committee to recommend eight additional candidates for full time service at the Island. Out of fourteen applications considered by the Committee eight were approved by the necessary government authorities and received their passes to begin work about the middle of August. Increased co-operation on the part of the Government has made possible a great increase in its usefulness. A bright, well located room, near the main entrance to the principal building, was assigned as the headquarters of the workers in place of the dingy, poorly located quarters previously occupied. The Government also secured the services of Col. Helen Russell Bastedo, who was appointed Director of Social Service at Ellis Island to co-ordinate and supervise the activities of the several Immigrant Aid Workers. Her leadership has resulted in greatly increased efficiency in the amount of work accomplished and in the quality of its helpfulness. Negotiations are pending with "The Society for Italian Immigrants, Inc.," "The Hebrew Sheltering and Immigrant Aid Society," and "The Council of Jewish Women," for their membership on the Committee. When this is done all societies maintaining workers at the Island will be actively enlisted on the Committee.

Notes on Home Missions

Rev. E. E. Young has resigned the East Market Street, Akron, Ohio, Mission, to become the pastor of the Reformed Church at Greenville, Ohio, on April 1st.

* * *

Rev. J. F. Reimers, of Bluffton, Ind., has been called to the Mission at Warren, Penna.

* * *

Student J. O. H. Meyer, of the Mission House, Plymouth, Wis., will become the new pastor of the Egg Harbor City congregation, which has been enrolled as a Mission under the Board.

* * *

Student W. H. Diehl, of Central Theological Seminary, Dayton, will be the pastor of Mt. Carmel Mission, near Dayton, Ohio, which the Board recently enrolled.

* * *

Student Fred Wentzel, of Lancaster Theological Seminary, will assume charge of the new work at Rosedale, Reading, Pa.

* * *

The Mission at Omaha, Neb., on February 27th, celebrated the fact that they are now free of debt through the Progressive Project of the Interior Synod. The Board has turned over the deed to the property.

* * *

The following are some of the Missions that are contemplating to purchase property or to build new buildings within the next year or two:— Lowell, Canton, Ohio; Grace, Canton, Ohio; Third, Youngstown, Ohio; Grafton Avenue, Dayton, Ohio; Heidelberg, Dayton, O.; St. Peter's, Lancaster, Pa.; Trinity, Buffalo, N. Y.; Tabor, Philadelphia, Pa.; Olivet, Philadelphia, Pa.; Central Ave., Indianapolis, Ind.; Denver, Col.; St. Joseph, Mo.; Los Angeles (Japanese); Ridgewood, Brooklyn, N. Y.; St. Luke's, Baltimore, Md.; Emanuel, York, Pa.; St. Mark's, Baltimore, Md.; Dewey Avenue, Rochester, N. Y.; Trinity, Lewistown, Pa. The building of these churches

will make heavy demands on the Board of Home Missions. The Board is almost entirely dependent upon the money which it will receive from the Forward Movement in the financing of any or all of these projects.

* * *

Treasurer Wise reports the following legacies recently received by the Board of Home Missions:—

Dec. 7, 1920—Estate of William V. Zartman, Columbus, O.,—\$500.

Dec. 14, 1920—Estate of Samuel V. Doll, Frederick, Md.,—\$1,000.

Dec. 16, 1920—Estate of William A. Schall, Frederick, Md.,—\$500.

Jan. 6, 1921—Estate of Dr. A. C. Whitmer, Waynesboro, Pa.,—\$500.

Jan. 15, 1921—Estate of Mrs. Louisa Kelker, Harrisburg, Pa.,—\$4,000.

Feb. 14, 1921—Estate of Kate Batdorf, Myerstown, Pa., to be known as "The Amanda Scholl Bequest"—\$100.

There are a number of other bequests that will soon be due the Board.

* * *

The Sunday School of our Japanese Mission in San Francisco, California, of which the Rev. J. Mori is pastor, now numbers 136.

* * *

The Rev. E. R. Williard, D. D., of Akron, Ohio, a member of the Board of Home Missions completed a series of Evangelistic meetings in Ohmer Park Mission, Dayton, Ohio, also in Grafton Avenue Mission, Dayton, Ohio. Large audiences were in attendance and an excellent spirit was shown.

* * *

Rev. William Diekmann will leave his work in connection with the Jewish Mission in Brooklyn, New York, on April 1st. A farewell meeting was held on the evening of March 30th. The General Secretary of the Board of Home Missions was present and also the Rev. J. S. Kosower, of Baltimore, who has taken the place of Brother Diekmann as manager of this Mission.

The Anniversary Service of the Japanese Mission, Los Angeles, California, of which the Rev. T. Kaneko is the pastor, was held on Sunday, February 6th, at 2.30 in the afternoon. The occasion was a most interesting one, with a very large audience and an impressive service. Rev. J. Mori, pastor of the Japanese Mission at San Francisco, preached the sermon. Rev. G. von Gruenigen, pastor of the First Reformed Church of Los Angeles, and Rev. S. Kawashima, President of the Japanese Federation of South California, delivered addresses. A number of the members of the First Church were also present. Mrs. L. L. Anewalt, Treasurer of the Woman's Missionary Society of General Synod, who has been spending some time in California, also delivered what was reported as being "a most beautiful address." After the service tea was served and a group picture taken, which is shown in this issue of *THE OUTLOOK OF MISSIONS*. These Japanese people are very happy over their efforts and are looking forward to doing larger things.

* * *

Mrs. Wm. Wolfe, of the Academy for Colored Boys and Girls at Bowling Green, Kentucky, is rejoicing over the fact that kind friends in Milwaukee, Wisconsin, have sent shades for all the windows of the Girls' Dormitory. These

are greatly needed and the girls are very grateful for them. The school now numbers 126 pupils. Mrs. Wolfe further writes:—We have our Inter-racial Meeting tomorrow evening. These conferences are telling wonderfully in the feeling and treatment of our people here in the South. A little more prayer, a little more tact and patience will solve the negro problem that has been talked about all these years. God's Kingdom is coming with rapid pace in the hearts of men and in His own good time man will learn that he is his 'brother's keeper' in spite of race, creed or color."

* * *

There is much activity in the Hungarian Mission at Akron, Ohio, according to the report of the Missionary, Rev. Arpad Bakay, who says, "Many of our men are still out of work, but the house of worship is being regularly attended. In our preaching and pastoral work we are endeavoring to develop the personal religious life of the members. We have many occasions to serve the physical and social, as well as the spiritual needs of the people. Recently our young people gave a Hungarian play at the South High School, which was well attended and immensely enjoyed, judging from the applause. At present, a varied program, to be given in connection with our obser-



ANNIVERSARY SERVICE OF THE JAPANESE MISSION, LOS ANGELES, CALIFORNIA.

vance of March the 15th, is under preparation. The young folks of the church have given several short but interesting programs at their 'Tea Evenings,' during these winter months."

* * *

Rev. Ellis S. Hay, of Grace Mission, Toledo, Ohio, reports: "Eighty per cent. of our people attended services during February and 'drilled' for the 'push' of March. March program is 'Campaign for New Members.' Slogan 'Make March Memorable.' Prospects are fine."

* * *

The report from Rev. J. K. Wetzel, pastor of St. Paul's Mission, Juniata, Pa., is as follows: "We observed Foreign Mission Day on the date set with a very helpful program in the morning, when Supt. Mullan was with us, and with an illustrated sermon on the Educational work in Japan in the evening. The offering was \$25. There was an attendance of 216 in the Sunday School. Our new Balopticon is wonderful and will help us very much in our work. Every one is enthusiastic about it. I am going to put on a Friday evening program of pictures and lectures next winter for the boys and girls of the church and community. Dr. Paul S. Leinbach was with us on last Sunday evening and gave a very fine sermon."

* * *

The campaign to clear away the \$1,000 debt resting against Grace Mission, Baltimore, Md., of which the Rev. E. R. Hamme became pastor on January first, has been completed, and everything is moving along most encouragingly.

**THE OUTLOOK OF MISSIONS
IN EVERY HOME
OF THE REFORMED CHURCH**



REV. RUFUS C. ZARTMAN, D. D.

The New Synodical Evangelist

The Commission on Evangelism, in compliance with the action of the Eastern Synod last October, has appointed Dr. Rufus C. Zartman as Synodical Evangelist for this Synod. He has accepted the call and will enter upon his duties April 15th. For the last thirty years Dr. Zartman has been the efficient pastor of Heidelberg Reformed Church, Philadelphia, and his leadership has built up a strong and efficient congregation. Prior to his coming to Philadelphia he was the pastor of Grace Reformed Church, Akron, Ohio, and also served for a short time the Reformed Church at Wooster, Ohio. By temperament and training Dr. Zartman possesses all the qualifications of an effective Evangelist. He is a thorough-going student of the Bible and a man of deep inspiration, insight and power. He will be formally installed to this responsible position on the evening of April 17th, in Heidelberg Reformed Church, Philadelphia. He will open his campaign the following week in St. John's Reformed Church, Shamokin. This will be followed by a similar campaign at Pleasantville, Pa. A large field of usefulness opens up before this man of God, and under the blessing of God he will have many souls as a reward for his labor.

A Standardized Plan for an Evangelistic Campaign in the Local Church

I. *A Period of Preparation:*

1. Through organization.—Small and effective committees on survey, personal work, music, finance and publicity.

2. Through pulpit and regular services.—At least four weeks prior to opening of special services. **Sermons and worship**—aiming to quicken the spiritual life of the congregation and deepen its sense of evangelistic responsibility for its own unchurched and for the Community. Enlistment of personal workers.

3. Through prayer meetings.—Stimulating the regular Wednesday night service, or developing cottage prayer meetings, using the unit system of dividing the congregation.

4. Through special training of personal workers by the pastor or some other qualified leader.

II. *A Period of Special Services.*

The pastor being his own evangelist or securing a special evangelist. Combining thorough-going preaching, personal work and instruction of **inquirers**. Ingathering of members and final confirmation service.

III. *A Period of Conservation.*

1. Cultivating the new members by social fellowship; (a) in their own homes; (b) in social fellowship meetings in unit groups of the congregation; (c) in similar fellowship meetings in Church.

2. Enlistment of new members in service; (a) enrollment in Bible Classes; (b) in specific Church work, if possible in some of the subordinate organizations of the congregation; (c) linking up new members with community service wherever possible.

IV. *Offerings.*

It should be understood that the offerings received during the special

services should be devoted to the financial support of the campaign.

V. *An Official Report.*

It is expected that the pastor, either himself or through a special committee on a history and record of the campaign, including the results and the financial facts, prepare a final report and present it to the consistory for adoption. This same report shall also be submitted to the Commission on Evangelism.

The New Synodical Evangelist

FOR some years past, Ohio Synod has had a Synodical Evangelist. Eastern Synod, at its last annual meeting held in October, 1920, authorized the creation of a similar office and requested the Commission on Evangelism of the Board of Home Missions to nominate and elect an evangelist. At a meeting of the Commission held Thursday, December 9, 1920, in the Reformed Church Building, Philadelphia Pa., Rev. Rufus C. Zartman D. D., of Heidelberg Reformed Church, Philadelphia, was elected to fill the new office. A joint meeting of the Executive Officers of Eastern Synod, and the Executive Committee of the Commission on Evangelism was held on January 4, 1921, Lancaster, Pa., at which the report of the action of the Commission, relative to the election of Dr. Zartman was made. Conjointly the Synod and the Commission extended the official call to Dr. Zartman. After mature consideration, he accepted the call March 1st, 1921. The joint committee officially received the call and made provision for the installation of Dr. Zartman as Synodical Evangelist of Eastern Synod in Heidelberg Reformed Church, Philadelphia, Pa., April 17, 1921. Dr. C. E. Schaeffer and Dr. Zartman were appointed the committee to make all necessary arrangements.

It is significant of the need for a Synodical Evangelist that Dr. Zartman has

already received the following invitations to conduct special services:

St. John's, Shamokin, Pa., Rev. C. B. Schneder, D. D.

Pleasantville Reformed Church, Rev. Paul W. Yoh.

Mount Hermon, Philadelphia, Pa., Rev. C. B. Alspach, D. D.

St. Andrew's, Lancaster, Pa., Rev. J. Hunter Watts.

Christ Church, Bath, Pa., Rev. W. U. Helffrich.

St. Paul's, Allentown, Pa., Rev. E. Elmer Sensenig.

First, Wilkes-Barre, Pa., Rev. J. Rauch Stein.

St. Luke's, North Wales, Pa., Rev. F. W. Teske.

Trinity, Tamaqua, Pa., Rev. Arthur C. Thompson.

Grace, Mt. Carmel, Pa., Rev. Alfred Gonser.

St. Paul's, Manheim, Pa., Rev. Edw. H. Zechman.

Grace, Easton, Pa., Rev. O. H. E. Rauch.

Faith, Lancaster, Pa., Rev. Daniel G. Glass.

St. Stephen's, Lebanon, Pa., Rev. Edward F. Weist, D. D.

The Commission on Evangelism was keenly conscious of the nature of the request of Eastern Synod to nominate and elect an evangelist for the Synod, and further, to consider ways and means for his support, and to define the nature of his work. It is natural that the consideration of the development of the work of evangelism throughout the whole Church and the unified method of procedure should claim the attention of the Commission. At the meeting above mentioned, the Commission thoroughly discussed this problem. As a temporary plan until the meeting of Synod next fall, it was decided that the Synodical Evangelist should conduct his work under the joint supervision of Eastern Synod and the Commission on Evangelism. The following are the conditions under which the services of the evangelist may, therefore, be procured: The Church engaging

his services shall pay, first, his traveling expenses; second, shall provide room and board for him during the time of the special services; third, shall give a free-will offering to the Board of Home Missions, through its treasurer, J. S. Wise. The Executive Officers of Eastern Synod and the Executive Committee of the Commission on Evangelism heartily commend Dr. Zartman and his work to the churches. The present auspicious beginning of it promises a bright future.

I. CALVIN FISHER,

President of Eastern Synod.

EDWARD S. BROMER.

President of the Commission on Evangelism.

Training School for Rural Ministers

The past year has been the greatest in the history of the Christian Church in the training of rural ministers. More rural pastors have been given special training in up-to-date rural church methods in the past two years than in the previous twenty-five years. A dozen of schools have been held by several denominations co-operatively.

The interdenominational schools were held for the most part at State Agricultural Colleges, though a few were held at denominational schools. These tax supported schools often furnished free lodgings and gave the meals to the ministers at cost, and, in addition, furnished a considerable portion of the faculty without cost.

These training institutes lasted from ten days to three weeks. Most of them lasted the full three weeks. The curriculum included the following subjects: Bible Study, Homiletics, Evangelism, Religious Education, Rural Sociology, Rural Economics, Organized Play, Church Building and Equipment, Church Finances, Rural Church Methods, Program of the Church in an Industrial Community and a large number of subjects pertaining to home and community problems. The instructors in these schools

numbered over three hundred. As a rule they were selected from the most successful pastorates in the land. The Federal Government, through their State Extension Service, furnished over a hundred of these teachers to the churches without cost.

Observations of the Treasurer

J. S. WISE

TUESDAY, March 15th, was a glorious day. The sun shone and all about me were the evidences of early spring. I left Canton, Ohio, on a through train to Philadelphia. As I looked out of the car window, I noticed that the grass was everywhere beginning to push its bright green blades through the dry, dull covering of winter. How cheerful one feels at this season! Everything in sight is seemingly throbbing with new life and makes a fellow feel as though he wanted nothing in all the world, so much as to get out and dig. Visions of the early garden loom big! How ambitious we are! Unhesitatingly we vow to start work at once in our garden, forgetting for the time being all the backache, all the sweat, and the determination of last year never to attempt another one. How easily we forget!

Now the industrial zone appears, and for miles in and out of Pittsburgh, the emotions of the morning are changed. The dull, dark, smoky appearance of sky and field dissipates the longing to dig, and inspires quiet satisfaction in the thought that we are not compelled to tug and toil alongside of the besmudged and black-faced men everywhere in sight. These are the steel workers and miners with their unlit lamps fastened to their greasy caps, and craftsmen of every sort.

These scenes differ somewhat from those of several months ago. The activity, the pep and push, the everybody-busy air is lacking. Too many men are standing idly by. The production of these men is greatly needed. In fact, millions are suffering for lack of it. Why

are they not at work? Ask them; ask the employers; ask the labor leaders; ask the public. Each in turn will give you a different answer. Selfishness and greed are undoubtedly at the bottom of it. Strangely all of these are absolutely agreed in one thing, and that is, "I am not at fault, but the other fellow is to blame." There you have it. The great question now is—can the Church, in this emergency, so interpret the mind of Christ as to induce these elements to apply the golden rule—for it is pretty generally accepted by thinking men that the love of Christ and the application of the golden rule is the only solution. Somebody must dig! I sometimes wonder what the effect would be if every preacher in the land were to preach on the golden rule every Sunday for several months straight. It might be well worth trying.

I hear some one say—how monotonous! So is digging. By constant digging the world's work is accomplished. Refuse to dig and there will be no beautiful garden, no delicious vegetables, no choice flowers—starvation and misery is sure to follow.

The scene shifts, and once more I find myself passing through rich farm lands. After having passed over the Alleghenies, it is even warmer than it was farther West. The grass is greener, and some of the trees are beginning to show their bursting buds. As spring follows winter, so, too, shall prosperity come again, and the clashing elements of society will find peace. It takes the sun to make the spring and summer. The Church, like the sun, can promote the atmosphere for industrial peace. It can only be done, however, by persistent digging, and insisting on the efficacy of "Love one another even as I have loved you," and also "Do unto others as you would have others do unto you." Surely that is the business of the Church. Will she dig?

OUR AIM FOR 1921
15,000 SUBSCRIBERS

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

Rev. James M. Mullan, Executive Secretary

Report of Pittsburgh Synod's Committee on Social Service

THIS committee has no new social creed to present. The minutes of General Synod of 1917 (pp. 138-140) contain far more creed than any of us have more than begun to live.

What we do feel is most needed today in the minds of churchmen is a better understanding of the place of this creed in Christian thought and a firmer determination to apply it in the varied regions of modern life.

There are not two gospels: Individual and Social. There is but one and that one Christ's. Preaching and practicing the implications of His Message for industry and for other human relationships are just as original, just as essential parts of keeping His commandment as pleading His claims on the individual's heart.

We believe that the time has long since come to cease discouraging or discounting the social application in favor of the individual or vice versa, to stop saying that if men's hearts are "right," conditions will take care of themselves or that if the environment is favorable, men's lives must be blessed. To say either is to preach a half-gospel quite inadequate to human needs.

We believe too that *remedial social service*, the binding up of wounds, the carrying of consolation, dare not be the extent of the churchman's interests or activities. The love of Jesus which we rightly exalt as the sole cure for the world's sore ills is equally, if not primarily, operative through the constructive *preventive* social efforts of His children. It is the eminent duty of the Church to lend its inspiration and leadership to such a reconstruction of society as will be far more favorable to the living of a completely Christian life today.

We urge the members of Synod to

commend to the members of our churches their manifest duty to attend with thought and prayer and action to the various departments of our social life with a view to their Christianization:

The Political: The value of the vote, especially the newly won vote of woman, should be unceasingly emphasized.

The Social: The members of our churches need to be kept roused and vigilant for the enforcement of Liquor, Vice and Sabbath-Breaking laws, but even more energy should be expended in positive provisions for the physical and moral health of the community; the supervision of playgrounds, movies and recreation in general; the procuring of better housing facilities and the more brotherly treatment of alien strangers entering our gates.

The Industrial: Here the crisis is more acute than elsewhere. The church, by being timid and backward, has given color to charges, most of them wild and unfounded, that she has been the partisan of reaction. We rejoice in the evidence of a bolder and more serious effort to investigate for herself the causes of industrial unrest and social conflict.

The International: Too clarion a warning cannot be sounded that in the fray of political partisanship we lose not the vision and idealism that not so long since we so ardently proclaimed.

Your Committee looks forward in hopefulness to the work of the new Commission on Social Service and Rural Work and urges pastors and people to co-operate with it in its efforts to help our own Reformed Church build up His Kingdom.

**THE OUTLOOK OF MISSIONS
IN EVERY HOME
OF THE REFORMED CHURCH**

An Abstract of the Report of the Committee on Social Service of the Eastern Synod

IT is not the theory of social service that concerns us now. The social significance of the Gospel and the social duty of the Church are being recognized with growing conviction. Instead of stating a social creed, the committee submits an earnest summons to social deed.

DETERMINATIVE PRINCIPLES

Three considerations guided the committee in formulating this report. First: that the Christian ideal of the new social order must be achieved gradually and progressively. The Kingdom of God cometh not by magic. It is a process of spiritual transformation, subject to the divine law of growth. Second: that we have no divinely given methods for the realization of our task. We have no sacrosanct formulas, but we do have the mind of Christ and that mind in us must seek methods and create the mechanism for expressing itself in our complex relationships. Third: that the social task of the Church in these times is urgent. Our bitter need of a new and better social order and God's boundless redemptive purpose and power should serve as mighty motives within the Church to make social service the pivot of our worship and of our work, to make the Christianization of the present social order our supreme task.

WHAT WE MUST DO

Four things are necessary:

1. *Inspiration.* We must preach the Gospel of the Kingdom of God: that is foremost, and must remain central and fundamental. Our supreme task is to imbue men with the Spirit of God, through the preaching of the Gospel. We must send out from our churches men who have seen the Father, and man as His child, heir to the abundant life that the Father's love has purposed for all.

2. *Action.* We must translate our Kingdom-creed into the terms of brother-

ly sacrificial life. Here are great difficulties inherent in the very fabric of the social order and in our individual spirit. But in the face of these difficulties we must seek to practice what we preach: First, in personal and vocational loyalty to the spirit and to the principles of the Kingdom—the most direct approach of the Church to the social order, and its most practical impact upon its un-Christian spirit. Second, in the Church's official and corporate capacity by lending the full weight of her spiritual authority and the full strength of her organized body to the obvious economic and industrial significance of her spiritual principles: and demanding their immediate application to our social order, through such measures, for example, as are designed to develop and protect personality, secure a democratic organization of industry more consistent with brotherhood, and secure a distribution of profits more consistent with the principle of service. Third, in more effective co-operation among the various denominations and branches of Christendom, such as is provided by the Federal Council of Churches. All of this we must do with a full realization of the possible cost of such loyalty to Christ.

3. *Study and Investigation.* The Church should lead the way in an earnest study and investigation of social conditions and social solutions. This, in the spirit of Christ, is our duty, in the confidence that no other institution has the sovereign remedy for our social ills. Provisions should be made for the instruction of the clergy in the elements of economic and industrial problems; and this training should apply to the whole membership of the Church. To this end a knowledge of the facts of our present social order is indispensable. Such work should be undertaken by Social Service Commissions and the Churches should support the Research Department of the Commission on the Church and Social Service of the Federal Council in the development of this line of church action. In this connection, the Synod recom-

mends as a means of promoting the ends mentioned, the use of the *Church Forum* and the maintaining of *Fraternal Relations* on the part of the Church with various groups, such as labor unions and chambers of commerce.

4. *Education.* The supreme task of the Church is the development of personalities who have the social vision and the social will. This is primarily a great educational problem. It deserves our most ungrudging and generous spiritual and financial support. To seize this opportunity we must first of all realize how pitifully inadequate are all our past and present programs of religious education, then consciously and resolutely make all the teaching agencies of the Church (home, pulpit, Sunday School, young people's societies, religious press) the direct channels for the propagation of the Kingdom of God and proceed to equip our theological seminaries for the training of leaders of religious education.

Church Building Funds

J. S. WISE, SUPERINTENDENT

IT is very gratifying to be able to report forty-six Church-building Funds as having been enrolled from October 1, 1920, to February 14, 1921, four and one-half months. When we consider the large gifts that are being made to the Kingdom through the Forward Movement that the Church-building Funds are not forgotten, denotes very clearly their strong position in the hearts and minds of our people. Undoubtedly the fact that our appeal for these funds consists mainly in publicly promoting the idea and stressing the thought that they are made up entirely of voluntary gifts is the secret of their power and influence. The following is an extract from a letter addressed to a local pastor by one of his members in giving such a fund. It speaks for itself.

"It is with great pleasure that I am again permitted to honor our Heavenly Father and His church. God's blessing

rested upon my dear wife and myself, while we trod life's path together here upon earth, and he bestowed upon us a portion of His gifts that He permits His children to accumulate. I know of no better use to make a part of these funds than to place them into the hands of those who are endeavoring to establish God's Kingdom here upon earth. I will pray that God's special blessing may rest upon this fund, wherever it may be used, and that it may be a great help in extending His Kingdom among my fellow men."

With such sentiment and faith back of our Church-building Funds, no wonder they have been the means of accomplishing so much good. The following is a list of the forty-six funds referred to, which I hereby gratefully acknowledge.

No. 742. "The Westmoreland Classical Missionary Society Special Church-building Fund (W. M. S. I. G. S., No. 75) of \$500." Invested in Japanese Mission San Francisco, Cal.

No. 743. "The Rev. G. Facius and Rev. H. Nerger Church-building Fund of \$500." Contributed by Zion's Reformed Church, Baltimore, Md., in their memory. Invested in Grace Reformed Church, Duquesne, Pa.

No. 744. "The Joseph and Elizabeth Jordan Church-building Fund of \$1,000." Bequest of R. Emma Hess (nee Jordan), Milheim, Centre Co., Pa., in loving memory of her parents. Invested in Ohmer Park Reformed Church, Dayton, Ohio.

No. 745. "The Rev. Dr. and Mrs. Henry H. Ranck Church-building Fund of \$500." Contributed by Miss C. May Main, Washington, D. C. Invested in Grace Reformed Church, Duquesne, Pa.

No. 746. "The Ruth Long Greager Memorial Church-building Fund of \$500." Contributed by Dr. G. W. Ressler, Ashland, Pa. Invested in Ohmer Park Reformed Church, Dayton, Ohio.

No. 747. "The Mrs. Sarah Seiler Memorial Church-building Fund of \$500." Contributed in her memory by Mr. and Mrs. Felix G. Seiler, Shamokin,

Pa. Invested in Ohmer Park Reformed Church, Dayton, Ohio.

No. 748. "The Daniel Seiler Memorial Church-building Fund of \$500." Contributed in his memory by Mr. and Mrs. Emanuel G. Seiler, Shamokin, Pa. Invested in Grace Reformed Church, Duquesne, Pa.

No. 749. "The Mr. and Mrs. William J. Balliet Church-building Fund No. 1 of \$500." Contributed by them—Members of Paradise Reformed Church, Turbotville, Pa. Invested in First Hungarian Reformed Church, Gary, Ind.

No. 750. "The Mr. and Mrs. William J. Balliet Church-building Fund No. 2 of \$500." Contributed by them—Members of Paradise Reformed Church Turbotville, Pa. Invested in First Hungarian Reformed Church, Gary, Ind.

No. 761. "The Mr. and Mrs. Harvey K. Riegel Church-building Fund of \$500." Contributed by them—Members of the Durham Reformed Church, Durham, Pa. Invested in Ohmer Park Reformed Church, Dayton, Ohio.

No. 752. "The Woman's Missionary Society of General Synod Church-building Fund No. 76 of \$500." Contributed by the Woman's Missionary Society of General Synod. Invested in Ohmer Park Reformed Church, Dayton, Ohio.

No. 753. "The George W. and Anna Catherine Shriver Church-building Fund of \$500." Contributed in loving memory by their daughters Mary S. and Anna N. Shriver, Fort Washington, Pa. Invested in Ohmer Park Reformed Church, Dayton, Ohio.

No. 754. "The Anna M. Harris Church-building Fund of \$500." Bequest of Anna M. Harris, of Faith Reformed Church, Lancaster, Pa. Invested in Trinity Reformed Church, Detroit, Mich.

No. 755. "The George W. Eyerly Church-building Fund of \$500." Contributed by Charles H. Eyerly, Hagers-town, Md. Invested in Trinity Reformed Church, Detroit, Mich.

No. 756. "The Laura K. Eyerly Church-building Fund of \$500." Contributed by Charles H. Eyerly, Hagers-

town, Md. Invested in Trinity Reformed Church, Detroit, Mich.

No. 757. "The William G. and Alice J. Hoke Church-building Fund of \$2,000." Contributed by William G. Hoke, Hanover, Pa. Invested in First Hungarian Reformed Church, Gary, Ind.

No. 758. "The Rev. John E. Stone Memorial Gift Church-building Fund of \$500." Contributed by Trinity Reformed Church, Thornville, Ohio. Given to Progressive Project of the Synod of the Interior.

No. 759. "The Bethany Orphans' Home Church-building Fund of \$500." Contributed by the children of the Home. Invested in First Hungarian Reformed Church, Gary, Ind.

No. 760. "The Peter C. Prugh, D. D., Memorial Gift Church-building Fund of \$2,000." Contributed by William S. Prugh, El Aliso, San Gabriel, Cal., in memory of his father. Given to Japanese Mission, Los Angeles, Cal.

No. 761. "The Abraham and Mary J. Barnhart Church-building Fund of \$500." Bequest of Abraham Barnhart, St. John's Reformed Church, Bedford, Pa., in memory of himself and wife. Invested in Trinity Reformed Church, Detroit, Mich.

No. 762. "The Johannah R. Merkle Church-building Fund of \$500." Contributed by Henry G. Merkle, Allentown, Pa., in honor of his mother. Invested in First Hungarian Reformed Church, Gary, Ind.

No. 763. "The J. P. Cronmiller Memorial Church-building Fund of \$500." Contributed by Mrs. Susan R. Boob, of St. John's Reformed Church, Mifflinburg, Pa., in memory of her brother. Invested in Ohmer Park Reformed Church, Dayton, Ohio.

No. 764. "The William V. Zartman Church-building Fund of \$500." Bequest of William V. Zartman, Columbus, Ohio. Invested in Ohmer Park Reformed Church, Dayton, Ohio.

No. 765. "The B. Frank and Madora Hartzel Church-building Fund of \$500." Contributed by B. Frank Hartzel, Chal-

font, Pa. Invested in First Hungarian Reformed Church, Gary, Ind.

No. 766. "The Samuel B. Doll Church-building Fund of \$500." Bequest of Samuel B. Doll, Frederick, Md. Invested in Trinity Reformed Church, Detroit, Mich.

No. 767. "The N. Lucretia Doll Church-building Fund of \$500." Bequest of Samuel B. Doll, Frederick, Md. Invested in Trinity Reformed Church, Detroit, Mich.

No. 768. "The Rev. Thomas C. Porter, D. D., Church-building Fund of \$500." Contributed by Second Reformed Church, Reading Pa. Invested in First Hungarian Reformed Church, Gary, Ind.

No. 769. "The M. B. Memorial Church-building Fund of \$500." Contributed by ————. Invested in St. John's Reformed Church, Kannapolis, N. C.

No. 770. "The David Schall Memorial Church-building of \$500." Bequest of William A. Schall, Reading, Pa., in memory of his father. Invested in St. John's Reformed Church, Kannapolis, N. C.

No. 771. "The Reading Classis Church-building Fund (W. M. S. (G. S. No. 77) of \$500." Contributed through the Woman's Missionary Society of General Synod. Invested in St. John's Reformed Church, Kannapolis, N. C.

No. 772. "The George J. and Sarah A. V. Main Church-building Fund of \$500." Contributed by their children, J. Calvin R. Main, Mrs. R. C. Althouse, Rev. R. Franklin Main, Charles W. Main Esq., and Mrs. Anna S. Apple. Invested in First Hungarian Reformed Church, Gary, Ind.

No. 773. "The Redeemer Reformed Sunday School Church-building Fund of \$500." Contributed by the Sunday School of the Church of the Redeemer, Littlestown, Pa. Invested in St. John's Reformed Church, Kannapolis, N. C.

No. 774. "The Peter and Mary Whitmer Church-building Fund of \$500." Bequest of Rev. A. C. Whitmer, D. D., Waynesboro, Pa., in memory of his sainted father and mother. Invested in

Fern Rock Reformed Church, Philadelphia, Pa.

No. 775. "The Mary Ethel Hoopes Welsh Gift Church-building Fund of \$500." Contributed by Mr. and Mrs. William E. Hoopes, York, Pa. Given to Progressive Project of the Synod of the Interior.

No. 776. "The Catherine Dickel Church-building Fund of \$1,000." Bequest of Louisa Kelker, Harrisburg, Pa., in memory of her deceased mother. Invested in Ohmer Park Reformed Church, Dayton, Ohio.

No. 777. "The Daniel Dickel Church-building Fund of \$1,000." Bequest of Louisa Kelker, Harrisburg, Pa., in memory of her deceased father. Invested in First Hungarian Reformed Church, Gary, Ind.

No. 778. "The George B. Kelker Church-building Fund of \$1,000." Bequest of Louisa Kelker, Harrisburg, Pa., in memory of her deceased husband. Invested in St. John's Reformed Church, Kannapolis, N. C.

No. 779. "The Louisa Kelker Church-building Fund of \$1,000." Bequest of Louisa Kelker, Harrisburg, Pa., as a memorial. Invested in Grace Reformed Church, Montgomery, Pa.

780. "The Susan Lerch Church-building Fund of \$500." Contributed by Christ Reformed Church, Bath, Pa. Invested in St. John's Reformed Church, Kannapolis, N. C.

No. 781. "The Anna O. Swartz Hensch Church-building Fund of \$500." Contributed by Mr. H. F. Hensch, husband, and Louise C. Hensch, daughter, in loving memory. Invested in Ohmer Park Reformed Church, Dayton, Ohio.

No. 782. "The Woman's Missionary Society of General Synod Church-building Fund No. 78 of \$500." Contributed by the Woman's Missionary Society of General Synod. Invested in Ohmer Park Reformed Church, Dayton, Ohio.

No. 783. "The Juniata Classical Society Church-building Fund No. 3 of \$500." Contributed by Missionary Society of Juniata Classis. Invested in St.

John's Reformed Church, Kannapolis, N. C.

No. 784. "The Mrs. Ida S. E. Trone Memorial Church-building Fund of \$500." Contributed by Claude F. Trone, of Grace Reformed Church, Washington, D. C. Invested in First Hungarian Reformed Church, Uniontown, Pa.

No. 785. "The Memorial Reformed Church Gift Church-building Fund of \$500." Contributed by the Memorial Reformed Church, Dayton, Ohio. Given to Heidelberg Reformed Church, Dayton, Ohio.

No. 786. "The Rev. Albert C. Dieffenbach, D. D., Gift Church-building Fund of \$500." Contributed by Rev. Albert C. Dieffenbach, D. D., and the membership of the Church of the Ascension, N. S. Pittsburgh, Pa. Named in honor of the founder of the Church. Given to Church of the Ascension, Pittsburgh, Pa.

No. 787. "The Melchior and Rebecca Slinghoff Church-building Fund of \$500." Contributed by Rev. Charles H. Slinghoff, Tower City, Pa. Invested in St. John's Church, Kannapolis, N. C.

BOOK REVIEWS

A History of the Japanese People. By Capt. F. Brinkley, R. A. Beautifully illustrated with 150 engravings on wood by Japanese artists, with half-tone plates, maps and an index. Publishers, George H. Doran Company, New York. Price, \$4.50.

The author was for many years editor of *The Japanese Mail*. He went to Japan in 1867 as a professor in the Imperial University. He married a Japanese and thoroughly identified himself with the life of his adopted country. In view of his intimate knowledge of Japan, we know of no one more able to write a history of the people who have made such a potent impression on the modern world. In the preparation of this matchless volume, Capt. Brinkley had the valuable help of Baron Kikuchi, who rightly declares that to really know any people it is necessary to have a thorough knowledge of their history, including their customs, habits and traits of character. There is here a charming portrayal of folklore, history and archaeology. War and peace, arts and literature are set forth in fascinating descriptions, and above all, the impress being made by Christianity with its pure ideas and lofty ideals, upon the people.

Twenty-four pages are devoted to the ever present spirit of Christian Missions. The study of such an illuminating volume cannot help but to bring the Japanese nearer to our hearts and make us estimate them at their true worth.

Reminiscences of Daniel Bliss. Edited and supplemented by his eldest son, Fleming H. Revell Company, publishers, New York. Price, \$2.20.

This is the life-story of a great missionary educator. It is told in ten chapters, with nine full-page illustrations, and dedicated to his students. Dr. Bliss was born in Vermont in 1823, and died in his home at Beirut in 1916. He was a graduate of Amherst College and of Andover Seminary. On November 23, 1855, he was married to Miss Abby Maria Wood, and in December of the same year they sailed as missionaries of the American Board to Syria. A missionary career of over sixty years, in the Moslem world, furnishes lights and shadows that may well put to shame the ease-loving people of our day and generation. No greater monument will ever honor the life of this valiant man of God than the influence of the Syrian Protestant College, whose founder he was, and over whose destiny he presided for more than a half century. "His spirit lives, as it always lived, in God."

Medical Missions. By Bishop Walter B. Lambuth. Publishers, Student Volunteer Movement, 25 Madison avenue, New York, Price, \$1.00.

After one scans the 262 pages of this most heart-searching volume, there can be only one conclusion: this is the most clear-cut and convincing presentation of the need for and the character of, the medical missionary that has issued from the press in recent years. The nature of the disease in Oriental lands is clearly set forth, as also the aim and scope of the work and the kind of men God is calling to this great task. As the author states, his one endeavor has been "to place the medical missionary and his work on the high level where he belongs." We commend this book to the young men and women who are now in our medical colleges. No one can read this book and fail to realize the challenge to the largest investment of faith and life.

The Dawn of a New Era in Syria. By Margaret McGilvary. Fleming H. Revell Company, publishers, New York.

Syria should be a land of special interest to Americans, for "American philanthropy has been pouring millions of dollars of American money into Syria during the last five years." As Secretary of the Beirut Chapter of the Red Cross, the author has had many advantages to study the conditions prevalent during the Great War. How vividly she depicts the experiences of the Syrians while cut off from

intercourse with the rest of the whole world! The scenes in some of the chapters recall the days of cruel Herod. Amid all the horrors and tortures of 1917 the Americans kept up the spirit of hope and cheer regarding the ultimate course of events. The last chapter, entitled, "The New Day," raises questions that should stir the deepest impulses of every Christian in our fair land. It may be too much to expect that Syria will be born anew in a day, but the challenge is held out to Americans not to turn a deaf ear to the prayer for assistance. "Light has come, but it is still too early to tell whether the sun will rise clear and fair or whether it will be veiled in clouds. We are watchers before the dawn."

Taft Papers on the League of Nations. Edited by Theodore Marburg and Horace E. Flack. Publishers, the Macmillan Company, New York. Price, \$4.50.

The Macmillan Company has rendered a real service to the public by publishing in a handsome volume these able and instructive speeches and papers by Ex-President Taft. He has been the most outspoken authority on the formation of the League to Enforce Peace, even before our nation became entangled in a most bitter partisan fight over the Covenant of the League of Nations. That Mr. Taft was in full accord with the spirit of the Peace League is plainly evident in all his utterances. Bringing the text of the Versailles document in such close proximity to his oft-repeated favorable statements will make this volume of great historic interest, and it should be procured by all our citizens who are taking an intelligent part in the final shaping of a World Peace League.

The Call to Unity. By William T. Manning, late rector of Trinity Church, now Bishop of the Diocese of New York. Publishers, the Macmillan Company, New York. Price, \$2.00.

Here are four lectures in which the learned divine appeals to the Christian Church to show the world a fellowship which transcends all bounds of nation, or race, or color. The chapters are based on: 1. The Call to Unity; 2. The Present Outlook for Unity; 3. The Approach to Unity, and 4. The Call to the Anglican Communion. Great emphasis is laid on the need for a reunited Church, and the strong desire on the part of Christians of all creeds and customs for closer co-operation. No one can read this earnest and eloquent appeal without a fervent prayer that the day may soon come when all Christians will dwell together in the unity of the faith and in the bonds of peace.

A Moslem Seeker After God. By Samuel M. Zwemer. Publishers, Fleming H. Revell Company, New York. Price, \$1.25.

No one writes more ably or more interest-

ingly about the vast Moslem World than Dr. Zwemer, who has been a life-long student and worker among the millions of the Mohammedan faith. In this volume he presents the life, teaching and influence of Al-Ghazali, one of the early outstanding characters in the Mohammedan world. This man was a rare combination of scholar and saint, and as such affords an insight into the real quest of life. Dr. Zwemer says that "there is a real sense in which Al-Ghazali may be used as a school-master to lead Moslems to Christ." We are to regard him as a true seeker after God. He belongs to a small company of torch-bearers in the Dark Ages, one of the deepest thinkers, greatest theologians and profoundest moralists of Islam.

A Greatheart of the South: John T. Anderson, Medical Missionary. By Gordon Poteat. Publishers, George H. Doran Company, New York. Price, \$1.50.

The story of this young and strong missionary well entitles him to the name of Greatheart. He was from youth a burning and a shining light for Christ. At home, in college and on the mission field, he made his life count for the spread of the Gospel. His career stands out as one of the greatest Student Volunteers. Mr. Poteat, his life-long friend, has rendered a fine and effective service in preparing this brief biography, and it deserves a wide circulation among the students of America.

Immigration and the Future. By Frances Kellor. Publishers, George H. Doran Company, New York. Price, \$2.50.

There is no more perplexing problem before the American people today than that of immigration. The labor element in our population wants no immigrants to land on our soil for a period of years. Business men anticipate trade expansion, and therefore the need of immigration. A horde of war-stricken paupers are eager to enter our ports. Shall America become the asylum for foreign born? What shall be done with the question of Americanization? These are only a few of the many questions that fill the pages of this thought-provoking volume. Whether all readers will agree with the author or not, one thing is sure, they will find some very live and wholesome food for earnest study within these 268 pages.

The Myth of the Jewish Menace. By Lucien Wolf. Publishers, the Macmillan Company, New York.

This booklet is a refutation of a series of articles which appeared in 1920 in *The Morning Post*, of London, under the caption of "The Cause of World Unrest." From the author's viewpoint, the editor's implied ac-

(Continued on Page 178)

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

A Meditation on the Forward Movement

THE Forward Movement had its birth at the Special Meeting of the General Synod held at Altoona, Pa., on March 6, 1919. Its foster mother has been the Forward Movement Commission, also a creature of the same General Synod. Fresh impetus was given this child at the regular meeting of the General Synod held in Reading last May. The Forward Movement is the most advertised enterprise in the Reformed Church, and it is being patronized by our best pastors and members. Without casting any reflections upon the thus far splendid achievements of the Forward Movement, we have a feeling that it is only in its infancy. As such we should not expect the "impossible" from those who have been its leaders and counsellors. That it has already accomplished a great deal more than its most sanguine prospectors had hoped for goes without saying. And it is not done growing. Every day one hears of this or that congregation that is accepting its quota, making the canvass, and happy for doing it. The end is not yet. And the end will not be at the close of the five year period.

This leads me now to say what I believe was in the minds and hearts of the brethren at Altoona, who were inspired by the spirit of God, and that is that the Forward Movement is to be a perennial source of inspiration to the life of our beloved Church.

Wise, indeed, were the members of the Forward Movement Commission in bringing home to the consciousness of all our people that the first, great and vital goal of the Forward Movement must be the quickening of the spiritual life,— a new birth into the Kingdom of Heaven. They also, after a re-study of the Spiritual Resources, made it known that by

searching the Scriptures, by family devotion, by regular church going and by frequent communion with the Lord at the altar in the sanctuary, can the soul be built up in the most holy faith and in the exercise of those heavenly graces which make men strong, courageous and helpful in the work of the Lord. The facts were also laid bare in the eyes of our members, that only as they hold their lives and their possessions as a divine trust, and are willing to freely surrender them for the extension of the Kingdom of God, can they expect to reap the richest blessings from their lives and possessions.

The aim of the Forward Movement has been, and is, to bring home to our people their personal responsibility to the work of the Lord. In order to make this possible, a great deal of time, money and energy had to be spent in publicity. All this has not been a misapplied force. It has paid a thousand fold, and the real benefits will only be felt in the future permanent work of the Church.

Our Church has never had such an inspiring Easter observance. From all over the Church the cheerful tidings come of overflowing audiences, of record-breaking accessions and of unusually large offerings. May we not regard this as one of the first signs of spiritual impact of the Forward Movement upon the life of the Church? We have come into a new era as a result of the fervent prayers, earnest labors and willing sacrifices of a united Church. There is a growing sense of responsibility to the Kingdom of God that is changing the lives of thousands of our members. A new hope has been kindled in many hearts. God is with us, and we are praying that all the ends of the earth may see the salvation of our Lord and of His Christ

Religion is the Chief Concern

Among the hymns in the old hymn books was one that might well deserve a place in the hymnals of modern times. Its first two lines ran thus:

"Religion is the chief concern
Of mortals here below."

This is putting in simpler form what Hon. William Howard Taft had to say of Religion in his Boston address. He said:

"A people without religion are lacking in the greatest aid to the progress of society through the moral elevation of individuals and the community."

Developing his argument for the necessity for the infusion of the religious spirit into the prevailing morality for the purpose of giving it life and persistent influence, Mr. Taft continues:

"Go to Church!

"There are doubtless many individuals who live a moral and upright life who are not conscious of religious faith or feeling, or fervor; but however this may be in exceptional cases, it is the influence of religion and its vivifying quality that keeps the ideals of people high, that consoles them in their suffering and sorrow and brings their practices more nearly into conformity with their ideals."

"The study of man's relation to his Creator and his responsibility for his life to God energizes his moral inclinations, strengthens his self-sacrifice and restraint, prompts his sense of fraternal obligation to his fellow men, and makes him the good citizen without whom popular government would be a failure."

This observation is based upon experience which the former President says that any one who has studied the life of a people from the standpoint of a responsible administrator must recognize. Four years as governor general of the Philippines—chief executive of 7,000,000 orientals, among whom were Christians, Mohammedans and pagans—and four years more as President of the United States lead Mr. Taft to say:

"The longer and more intimate my knowledge of their political and social lives the more deeply impressed I have

become with the critical importance of the part that the church and religion must play in making popular government what it ought to be and in vindicating it as the best kind of a government that an intelligent people can establish."

All this only goes to show how important it is for Christians in our day to live their religion and to infuse the spirit of Christ into the life of the home, the nation and the world.

An Appeal for a New World

If we could gather on a single pile all the great orations of the past five years, spoken by men of eloquent tongue, they would reach almost to the sky. Words are never actions until some higher influence is present to translate them. Such is our impression of the few sentences at hand of a message issued to the people of Great Britain by Premier Lloyd George. He said:

"Millions of gallant young men have fought for the new world. Hundreds of thousands died to establish it. If we fail to honor the promise given them we dishonor ourselves.

"What does the new world mean? What was the old world like? It was a world where toil for myriads of honest workers, men and women, purchased nothing better than squalor, penury, anxiety, wretchedness; a world scarred by slums, disgraced by sweating, where unemployment, through the vicissitudes of industry, brought despair to multitudes of humble homes. A world where, side by side with want, there was waste of the inexhaustible riches of the earth, partly through ignorance and want of forethought, partly through entrenched selfishness.

"If we renew the lease of that world, we shall betray the heroic dead. We shall be guilty of the basest perfidy that ever blackened a people's fame. Nay, we shall store up retribution for ourselves and our children."

This is the appeal of a statesman for a new and better world. But unless he has in mind the power of the Gospel of Christ to bring it to pass, his brilliant

message will be no more than "sounding brass and a tinkling cymbal."

The Church at Morioka

Our Missionary, Rev. D. F. Singley, is heart and soul in the evangelistic work at Morioka. Through his kindness our readers can have a view of the interior of the church in holiday dress. Above the cross is written, "I am the light of the world," and up in the arch is, "Merry Christmas." We understand Mr. Singley has sent posters to some of our pastors and they no doubt will place them in the churches.

Morioka is one of the stations which was transferred to our Mission by the Mission of the Reformed Church in America. Last year Dr. Sasao, of our North Japan College, made three visits to the encouragement of the people. The Ladies' Society is active in the work of the congregation and has contributed generously to Siberian relief work.



INTERIOR OF MORIOKA CHURCH.

Why Practice Medicine in China?

A young physician, whose heart is set on medical work in China, recently sent a liberal contribution for the work. He knows the great need for the healing art in China, and gave vent to his feelings in language like this: "When I run up against people supposed to be sane Americans who make a big howl over a tiny cut on a baby's forehead, I feel again and again that I would rather be treating Chinese than sending checks to help someone else do the same in my place. It embarrasses me to dress wounds on people that are not hurt or on people that have enough intelligence to dress the scratches themselves. I have gone 14 miles in the middle of the night to tell some one how to treat a little poison ivy blister on his elbow; the treatment by the way I had learned from my mother when a small boy. I went 12 miles one night to hand out a couple of aspirin tablets to a fellow that couldn't go to sleep."

There are thousands of men, women and children in China whose pains and aches are just as acute as those we suffer, but they linger, pine away, and die for the want of a physician or nurse. Just now there is a great call for two physicians from our hospitals at Yochow City and Shenchowfu. It costs to study medicine in America but it pays to practice it in a land like China.

Converts at Yochow

On Sunday, January 16, fifteen men, women and children were baptized in the Lakeside chapel. Of these, one woman was the wife of a Christian teacher. The children were those of Christian parents connected with the work at Lakeside.

Communion service was held on the same day. We were pleased to find that almost every one of the boys in the school here has been baptized. In the college department the boys are all Christians.

At a recent meeting of the faculty, Rev. Edwin A. Beck was chosen to take over the management of the day schools. These are located in scattered districts,

requiring a considerable time for travel. They were under the direction of Rev. William A. Reimert until he died a martyr's death.

The famine in North China is constantly on our minds. The people of Hunan have been asked to help, but what can one expect from these people who are on the verge of starvation themselves?

The political situation in Hunan is still unsettled. The province is practically independent of the national government. Anti-Christian propaganda is hindering evangelistic work at some of the stations, but persecutions are sometimes permitted of God to purify.

T. E. WINTER.

Lakeside, China.

A Task for Engineers

It has been said that the war was a war of engineers; it is just as true that the present reconstructive effort for society, which begins with economic foundations, is the concern of engineers. There is need of the fullest productivity of which the available man-power is capable. We are functioning far below our national and individual capacity. William James told us that we can always do more than we think we can do. The war developed in most of us hitherto latent capacities. We must not now relax and relapse into the old way of waste and heedlessness.

Herbert Hoover, addressing the American Engineering Council at Syracuse, tells us that production is about two-thirds of the possible total. We are wasting power and materials and time through failure to co-operate and to standardize and to distribute systematically. The friction of incessant misunderstandings with resultant idleness is the cause of a vast superfluous expense. The scientific investigation of these matters by men of adequate training means the saving of millions of dollars now squandered. The engineers are the men best fitted for "the sane analysis of weakness and sober proposal of remedy." Mr. Hoover is right in saying that "our engineers are in a unique position for this service."

Volunteers for the Ministry in North Japan College

One year ago, the students of North Japan College who are preparing for the ministry, together with a group of undergraduates, who at that time volunteered for the same high calling, formed an organization which they called the Volunteer Band of North Japan College. At present it consists of twenty members, of whom twelve are in the Theological Seminary, and the others in the Middle School and Literary Departments of the College. In March, three of these will graduate and begin their work, and we hope that there will be additional members enrolled from the lower classes. The purposes of the organization are to unite in a strong brotherhood those men who have the ministry in view, to arouse among others an interest in this calling, and to provide occasions to present the claims of the ministry to the student body. During the past year, from time to time, meetings have been held for prayer and fellowship.

Recently, we have had inspiring talks by two of our "old boys," alumni of the College, Rev. K. Kodaira, pastor of one of the Tokyo churches, and Rev. T. Taguchi, pastor of the Wakamatsu church, both of whom by their radiant personality, the earnestness and joy that they show in the Lord's work, and their success in their respective fields are well fitted to challenge the students to hear and answer the call for more reapers. I enclose a photograph of this Band: four others who belong to it were unable to be present. Interesting indeed it would be could you look into the heart history of these boys. One told me of his pleasure in being able at last to study Hebrew, for when he was a little boy he went to Sunday School, and ever since he was ten years old he has had a great desire to be able to read "the language of Moses." He comes from a Christian home, and his parents are happy to have their first-born dedicate his life to the gospel ministry. Another comes from a large family, also Christian, and the father says, "I desire this boy to be a minister because he is the brightest of

my sons." But with others it is far different,—the Christian religion is held up to scorn and contempt in their homes. The youth is thought very foolish who gives up his chances of gaining wealth, name, power,—oh the tremendous lure of these things in Japan today—and enters a calling that means small pay and laborious work, and is not held in honor by the average Japanese.

So we must credit these boys, all of them, with especial grace and earnestness of purpose and pray for them that they may be faithful amid all temptations.

MARY E. GERHARD

Sendai, Japan.

Let Us Follow Their Examples

Three forces have always induced the French Protestants to give great importance to the religious education of their young people. The first is loyal faithfulness to the Huguenot tradition which was not one of emotional religion, but of thought, of study, and of stern theology. The second is a common national desire for intellectual achievement, which has always caused French educators to be

thorough in their teaching, seeking to teach their pupils how to think things through for themselves. The third is the dire necessity of strengthening a small minority. The forces of free-thought and Catholicism are so strong in France that a child must attain a measure of personal faith if he is to resist the influence of irreligion and superstition assailing him on all sides.

The Huguenots of the sixteenth century led the way of starting Protestant schools all over the country. There the discipline was so harsh and the teaching so dogmatic that we wonder how such schools fashioned the noble minds of that time. But we must remember that the child's real leaders were not those directly connected with the Church, but the mother who rocked the cradle to the tunes of the Psalms; the father who lovingly and solemnly led in family worship; the venerable pastor who blessed the little children before he started on the road to martyrdom. Boys and girls breathed religion in the home until religion became the very essence of their being.—*The*

Church School



RECRUITS FOR THE CHRISTIAN MINISTRY IN NORTH JAPAN COLLEGE.

New Courses Needed in Eastview Schools

BY REV. J. FRANK BUCHER, PRINCIPAL

THE aim of every Mission school is to give a thorough and up-to-date education under the influences of a strong Christian environment. This being the case, the faculty of every Mission school is confronted with two problems, first, thorough, up-to-date education, and second, strong Christian environment.

The Eastview Schools, in common with most Mission schools, have developed a course carrying studies usually found in a High School or Preparatory School Classical course in America. To be sure, Greek, Latin, German, and French are not studied. But a very thorough course in English and the very difficult study of the Chinese written language more than take their places. And it may be noted that if the Chinese Government ever carries through the University scheme proposed some years ago, our Middle school must add German and French to its course.

To carry out this course in the Eastview Schools, it has been found necessary to arrange a rather hard schedule. During the Semester just closed, this schedule ran as follows: A. M. 6:15, Calisthenics; 7:00, Breakfast; 7:50, Inspection of Dormitory and other buildings; 8:00, Chapel; 8:30 to 11:50, Recitation and study; 12:00, Dinner. P. M. 1:00 to 4:20, Study and Recitation; 5:30, Supper; 6:30 to 9:30, Study; 9:40, Lights out.

There has been a strong feeling that this academic course in itself does not meet the needs of present day China. For several years now *The Chinese Recorder* and the *Educational Review* have contained many articles on this subject. Your missionaries in the Eastview Schools were glad to read these articles, because they confirmed a conviction that has been growing for some years. We have felt the absolute need of changing and broadening our work, but have also felt quite unable to make any improvements under present conditions. The disappointment in the articles in the above

magazines came in the fact that while they were full of negative criticism, there was very little positive criticism. Evidently the writers themselves felt the need but were unable to meet it. And one and all are urging upon their Boards that *trained men* be sent out to the field to aid in solving these problems, the kind of men who are meeting and solving these same problems in America.

SOME SUGGESTIONS FOR MEETING THE NEED.

A number of courses are being tried to meet the conditions that confront us in China. Three methods have either been tried or suggested for the Eastview Schools.

Manual Training

Manual Training has been suggested for schools in China, (a) to give that training to the eyes and hands that every pupil needs, and (b) to give poor but deserving students an opportunity to work their way through school. The introduction of Manual training into the schools at once confronts the Principal with several obstacles. These will be discussed in a later article.

Forestry and Agriculture

A crying need in this part of China is the teaching of Forestry. This city was formerly famous for its wood market. The market is comparatively small now. The hills have been denuded of forest trees and we do not know of anyone who is planting any. On the other hand, the farmers are covering the hills with the tung oil trees, plowing the hills frequently for their cultivation. As a result, the soil on the hills is being washed away by the heavy rains, and the bare rocks will soon come to the surface. When the writer talked over this matter with Prof. Bailie (of Nanking University and Purple Mountain fame), he was strong in his condemnation of this short-sighted policy of the farmers. Of course nothing but long and careful training can convince these farmers that they are making a mistake. Unless something is done by our Mission schools there is very little hope of anything at all being done for years to come. At the best, the

timber outlook for China is most appalling. Our Mission schools should do everything possible to help out the situation.

In connection with Forestry work, agricultural courses and experiments should be conducted. The Chinese are wonderful intensive farmers and market gardeners. But they have much to learn from the agricultural schools of the West. New and better fruits and vegetables should be introduced. Better methods should be taught. A few years ago a progressive District Magistrate started an Agricultural Experiment College on the drill field near our compound. He only remained here a few months and the project fell through. But even those few months showed that much could be done.

We need not dwell upon the fact that the Forestry and Agricultural work give us a very great opportunity for Christian work among the rural villages. But to make such work worth while, we must have a trained Missionary, one who is competent to do it. It is to be hoped that the Board can see its way clear to do such work.

Normal Department

Some years ago the Mission and the Board approved of a Normal Department for the Eastview Schools. Owing to the fewness of the teachers and the lack of accommodations for students, the Department has never been started. We feel that this department should be opened. Hundreds of Primary Schools must be opened up in this district to meet the educational needs of the future. Teachers must be trained for them. Here is a great opportunity to train under Christian influences. The obstacle to be overcome is that we will get very few students unless we secure Government recognition for our schools. But if the Department is brought up to the high standards satisfactory to us, there is every reason to think that Government recognition can be secured. To conduct this department, a worker thoroughly trained in the latest and best pedagogical methods is needed.

Shenchowfu, China.

The World's Sunday School Convention

WHAT standard is one to apply in judging of the success of such a gathering as the Sunday School Convention? It is—there would be no point in denying the fact—for many of the members a pleasant holiday. It is also an opportunity for exchanging views and experiences, and it is an occasion on which sinking faith may be strengthened and courage revived. As the missionary sees it, it formed a means of encouraging and inspiring the Japanese churches by reminding them that they form part of a great international army. From all these points of view the Convention must be regarded as having been successful. The sense of change which makes a holiday visit to the East such an unforgettable experience was supplemented by the overflowing hospitality which the Japanese nation never fails to extend on such occasions, and the kindness that made many Japanese offer their rarely opened homes to the guests added greatly to the pleasures of the visit. Of the vast stimulus provided by the assembling from the ends of the earth of a company of earnest workers for an engrossing cause there is no need to speak. The more technical benefits accruing from exchange of experiences and comparison of methods will be summed up by more competent pens, but there is no doubt that in its function of mutual education the Convention was also successful.

In visiting a non-Christian country the organizers of the Convention were inspired by the hope that the gathering would conduce to the spread of the Christian gospel in Japan. The fulfilment or failure of this hope can only be tested by time. Any attempt to anticipate results would be mistaken. It was at least evident that the Japanese Christians who were present were greatly heartened by the spirit and atmosphere of the gatherings. They are a small minority—how very small is not always realized—and it is seldom that they find themselves accommodated in the best building in the capital, befriended by the leading men of

the empire, and occupying the daily attention of the press. Moreover, it is naturally difficult for a tiny minority to maintain its energy amid the indifference of the mass, but when this minority finds that it is part of a movement which embraces the whole sweep of Western civilization its heart is uplifted and it is encouraged in its task of "leavening the lump." In that respect it will not be denied that the Convention has advanced the missionary cause in Japan.

There were many difficulties in the way of such a gathering being held here, and certain practical objections. Its success was by no means a foregone conclusion. The difficulties have all been overcome, and in every reasonable interpretation of the term the Convention has been successful. It is necessary to stress this word "reasonable" because critics will no doubt be heard who will consider that it **has** failed because it has not altered the attitude of Japan towards Christianity. It was not to be expected that it would. On this point a word of caution might be addressed to the foreign delegates themselves. They have found themselves in an atmosphere of hospitality and warm sympathy. They have found earnest and able pastors inculcating Christianity in Japan. They must not lose sight of the fact that Japan's attitude towards Christianity is revealed in her response to the missionary appeal. In the sixty years that have elapsed since the opening of Japan less than one half of one per cent. of the total population of the country have embraced Christianity. Less than half of that half per cent. belongs to the Protestant branches of the Christian Church from which the Convention is drawn.

Opinions differ as to the moral to be drawn from these figures. Some hold that they furnish sufficient evidence that Japan's reply to Christianity is a polite but explicit No. Others see in them an incentive to renewed effort, to closer study of the conditions, to unceasing consideration of the best methods of approach. It is difficult to see what other answer is possible to a faith which has inscribed on its banners the missionary

mandate "Go ye out into all the world and preach the gospel." Sixty years is but a moment in the life of a nation, even when, as with Japan, it has been a moment crowded with movement and change. In that half century Japan has been dazzled and engrossed with the material miracles that the West displayed to her eyes. There are signs enough that many minds are conscious of a gap in her moral acquirements. When the novelty of wealth and power beyond the dreams of old Japan has worn off the moment may arrive when the East will turn to the message of its greatest teacher. In awaiting and preparing for that time the church has to remember that the missionary problem is not simply that of bringing light to a people that sit in darkness. Japan has inherited a Buddhist faith of which the ethical content is of high value while it predisposes the minds that have been saturated by its principles to impugn the Christian philosophy of vicarious sacrifice and atonement. The missionary to Japan must therefore be able to cope with his opponents intellectually, and successful work in this field demands great qualities of mind as well as of heart. In so far as the meeting of the Convention in Tokyo has brought the nature and extent of the problem home to many active leaders of the church it can be expected to strengthen the agencies which are laboring to bring Japan to Christianity.

The figures that we have quoted illustrate another aspect of Japan's religious life which is worth the attention of the delegates, and that is its tolerance. For much of the kindness that helped to make the gathering a success the Convention is indebted to non-Christians. They opened their homes to the delegates; they contributed to the expenses; when fire destroyed the meeting place they unhesitatingly sacrificed convenience and profit to the needs of the Convention. As with leaders so with people. Wherever they went the visitors were received with kindness and respect. It would have been impossible for their great-grandfathers to conceive such a state of things to be possible among a people whose religion the

visitors were implicitly engaged in an effort to subvert. Religious liberty may be, as Disraeli once said, "an equivocal principle, the unqualified application of which seems hardly consistent to that recognition of religious truth by the state to which we adhere," but it oils the wheels of society, and the wide tolerance of Japan helped not a little towards the success of the Convention—*The Japan Advertiser*.

How a Banker Views the Orient

Mr. Thomas W. Lamont, of the firm of J. P. Morgan & Co., makes a strong plea for a better understanding of Chinese and Japanese affairs by Americans. He sees a rich field for American trade in the Far East, and says that co-operation and tact rather than skepticism and antagonism would work to the great benefit of the United States and Japan in their immigration difficulties. In order to understand China one must visit not only that country but Japan, as well. And to know Japan one must know China. He is quoted as saying:

"The first step toward building up your American trade in the Far East, is to secure an adequate understanding of those various peoples over there, their modes of life, their habits of mind, their ambitions and ideals.

"Gradually the European nations have come to realize that the policy of the warship and of 'grab' is outworn, and that they could best serve the interests of their own nationals, to say nothing of China's, by stopping the race for concessions and by adopting plans of co-operation.

"It was to endeavor to complete this new plan of co-operative effort for China that I was called to visit the Far East last winter. The new consortium will be formed on the American basis of a free and full partnership, and the results should be of permanent advantage. It is calculated in time to make China a fine and stable market for your manufactures.

"The other factor lies in the development of the Chinese people themselves. For centuries China has been living in the past—looking backward, not forward. The sleeping giant is now rubbing his eyes and opening them to new visions. There is a great growth of national feeling now in China. It is bound to modernize that country if we encourage and assist it.

The Chinese have a deep confidence in America and are looking to this country as her guide her counselor and her friend. One reason for this, was that America had never sought to exploit China nor dominate any part of her territory.

Mr. Lamont said he had never imagined until he went there that there could be a region calling for the products of American industry so strongly as China will call within the next twenty years.

"And don't forget, that to keep 400,000,000 people supplied with motion picture shows will be quite a task even for Americans."

"As for Japan and the charge that Japanese men of business are sharp and untrustworthy, 'forget it.' It is not so. The Japanese business men are not as frank as we are. They want to be, but don't know how. For generations they have been taught reserve. But I want no honester person to deal with than the Japanese business man. As far as he alone is concerned you can well afford to trust him and to enter into important relations with him."

The religion of the community is really the bulwark of business and of our investments. It means the real security for the stocks, bonds, mortgages, deeds and other investments which we own. The steel boxes, the legal papers and the other things that we look upon as so important, are the mere shell of the egg. The value of our investments depends not upon the strength of our banks, but upon the strength of our churches.

—ROGER W. BABSON.

A Sunday In Sendai

WHEN in Japan, on account of the Eighth Convention of the World's Sunday School Association, it was a particular pleasure to spend a Sunday at Sendai. I went there for two reasons. One was because I had been greatly interested for a number of years in the work of the Reformed Church of the United States in that city. This interest was intensified by reason of my relationship as Superintendent to the Department for utilizing Surplus Materials. Through this Department members of the Reformed Church in the United States in the home land had been given introductions to missionaries of their own denomination in Sendai and scores of packages of pictures and papers, etc., have been forwarded, thus helping the work in Sendai and also cementing the bond of friendship between the home land and the work on the foreign field.

The second reason for visiting Sendai was to meet my seminary classmate, Rev. Chohachiro Kajiwara, who is a Professor in the North Japan College. Mr. Kajiwara and I were together for three years in Princeton Theological Seminary, and became very close friends and that relationship has been intensified during the succeeding years. It was one of the greatest days in the Orient to be the guest in Mr. Kajiwara's home and to live for the time being according to Japanese custom.

With Mr. Kajiwara, I attended his Sunday School class where he has a large attendance of men from the city of Sendai. I was permitted, through Mr. Kajiwara as interpreter, to address the class. Then I was taken by one of the professors to the various Sunday Schools in Sendai which were in session. We could only spend a few minutes at each place but it was enough to observe the fine work that is being carried on in the different church schools in that city.

When the time of morning service arrived, I joined with many in the Reformed Church in Sendai where a sermon was given in Japanese. In the evening both Mr. Kajiwara and I were guests in

the home of Dr. and Mrs. D. B. Schneder. This hospitality was most delightful and I was able to learn much concerning the great work of the Reformed Church in Sendai. We talked about the great fire of some months ago, and plans for the rebuilding were indicated.

While the time in Sendai was brief, it was sufficient to note the large amount of work which has been consummated by the Reformed Church, together with the great outreach from that mission station.

Dr. and Mrs. Schneder, Dr. Faust and others from Sendai attended the Sunday School Convention in Tokyo, and there the acquaintances formed in Sendai were renewed.

The Surplus Material Department of the World's Sunday School Association has a method for relating any one in the Reformed Church not only to the mission work in Sendai, but to missionary work of that denomination in other countries. For all information write to Rev. Samuel D. Price, D. D., 216 Metropolitan Tower, New York City. In writing you should state that you are a member of the Reformed Church in the United States. You will then receive a card of introduction to one of your missionaries, and you can forward to them many things which they need, which you have, and which can be given great usefulness overseas merely by the expense of postage to send the packages. It is impossible to spend more than 32 cents at a time as four pounds is the limit of weight for a package, containing pictures or papers. The Bible lesson picture rolls and small Bible lesson picture cards are greatly desired by every missionary of the Reformed Church in the United States.

America as an Educator of Chinese Leaders

An illuminating article from the pen of Julian Arnold, of Peking, appeared in a recent number of *Millard's Review*, under the caption, "What America Has to Offer the Chinese Student." We quote in part:

"Some of the particular advantages which America has to offer to the Chinese student, ambitious to be of real service to his country, are:

1—Geographically, China and America resemble each other to a marked degree. In area the countries are similar. Each a huge central alluvial plain drained by waterways alike in character. The important problems in railways and other communications are strikingly similar. In agriculture, irrigation and drainage the two countries have similar questions to handle. In basic mineral resources, China and America are similarly favored.

2—Politically, the Chinese and American peoples possess ideals favorable to the development of the most advanced democratic institutions, hence have problems on public education which are identical. China looks to the United States for aid and inspiration in the realization of a representative constitutional government.

3—Socially, Chinese and Americans possess many characteristics in common. Class and caste distinctions do not obtain among either. The mutual friendship prevailing between the two peoples makes for agreeable companionship.

4—The American environment encourages initiative and resourcefulness, qualities demanded in the developments of the New China and particularly in the pioneering work to be done in the opening up of China's vast unsettled fertile areas in the north and west, regions comparable with the north and west in America.

5—America being a comparatively newly developed country, her people are not committed to any particular practices, but adjust their ideas and methods to the problems in hand. In this connection, loss of face is a negligible factor, for there is little hesitancy in building or doing a thing over, if by the change, improvements can be made.

6—The United States has become the leading industrial country in the world and organization has probably been developed and applied to a greater degree there than elsewhere. The outstanding need of the New China is organization

in all lines of activity, especially in the field of modern industrial enterprise.

7—The idea of linking collegiate training with actual practical experience in industrial plants and business offices is spreading rapidly throughout the United States, hence the country now offers exceptional opportunities for those who would learn to translate their academic and technical training into action.

8—Of particular significance to Chinese students who would acquire a knowledge of technical and mechanical methods is the fact that in the United States but few restrictions operate against the securing of information along these lines, and but little restraint is placed upon those who would study American institutions and establishments at first hand.

9—Because of the very democratic nature of American society, no stigma attaches to students of all classes engaging in manual labor as part of their education. Sons of millionaires mix with sons of laborers in the work shops, on the farms, in the mines, in offices, and in hospitals, in supplementing their academic and technical courses in collegiate institutions. China of the essay must give way to China of action and the student of New China needs to learn to use his hands and to respect labor.

10—To the Chinese student, next after his own language, no other language is as valuable as is English which has become recognized as the language of commerce. Furthermore, through English literature, the student of the New China is able to open a treasure house in materials, methods and ideas, which is probably greater and richer in its significance to the present day needs of his country than that of any other language.

11—The Chinese women students will find America the richest field for their supplemental training, because of the very advanced position of women, the facilities accorded women in all lines of activity and the freedom accorded women in taking advantage of the opportunities open to them. The China of the twentieth century will be in a large

way what the women of the country make it and no country possesses women of higher potential qualities than does China."

I wonder whether you have heard of the death of *Li Fuh Seng*, one of our graduate nurses. He was a boy Dr. Adams was supporting in Lakeside School (Huping College), and decided to have him come in the hospital to take the training for a nurse. He was our brightest and best and I feel that he has left a corner which I must help fill.

MISS MARY E. MYERS.

Book Reviews

(Concluded from Page 166)

cusation is that the Jews are the cause of the present world unrest. It is no wonder that Mr. Wolf confesses to a feeling of shame at having to write this pamphlet at all. Has not the time come when men should cease to cast aspersions upon races, and rather cultivate the spirit of brotherly neighborliness?

"We have started the canvass for the OUTLOOK OF MISSIONS and have thus far secured 50 subscribers in the Friedens' congregation of the Friedensville Charge, Tohickon Classis. The reason this canvass was begun ahead of time is due to another canvass going on—the two not conflicting in the least and both can be well done at the same time. The OUTLOOK OF MISSIONS appeals strongly to the people. I am sure it will do much good."

REV. J. G. DUBBS.

Bethlehem, Pa.

American River Boats in China

The American flag will be flying on vessels the whole length of the navigable waters of the Yangtze River this year, with the inauguration of the new American steamship service from Shanghai to the Upper Yangtze gorges. The Robert Dollar Steamship Company have started a new line of steamers which will travel between Shanghai and Hankow. —*Millard's Review*.



NIBANCHO CHURCH AND THEOLOGICAL SEMINARY, SENDAI, JAPAN.

Woman's Missionary Society

EDITOR: MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

EDITORIAL

Comrades in Anxiety

AMONG the anxieties produced by the present-day spirit of indifference is the anxiety over the subscription lists of our missionary magazines. People who understand the relation between information and efficiency deplore the laxity of interest in many Church members toward missionary magazines.

As a result of the high cost of production, several of the best magazines have disappeared from our files, notably the long established children's magazine, *Over Land and Sea*. If the increase in the cost of production would be met by a relatively enlarged circulation, it would not be so bad, but that has not been the case with any of the missionary magazines. For instance, *The Missionary Review of the World* must be helped immediately or it will be discontinued, and we cannot let such a thing happen.

From an editorial in *The Woman's Home Missions* (Methodist Episcopal) we note that June 5 is to be "Publicity Day" for periodicals in the Methodist Church. The fortieth anniversary of the Woman's Home Missionary Society last year brought in 33,617 new subscriptions, but there were so many failures to renew that the actual loss for the fiscal year was 11,500.

We might mention a number of missionary magazines which earned a surplus each year until two years ago. Since that time they have had to carry large deficits.

Comrades in anxiety—editors and publishers of missionary magazines!

We have noted our neighbors' troubles as a background to our own. Let us remember these things when we plan for OUTLOOK OF MISSIONS Week, May 1—7;

goal, THE OUTLOOK OF MISSIONS in every family.

We are fortunate to have secured the article "Under Old Brooklyn Bridge," by Miss Theodora Land, for use in connection with the fourth chapter of "The Church and the Community." Miss Land's intimate knowledge of home conditions among the foreigners of Lower New York makes a valuable contribution to the program material for the June meeting. The subject is "Homes and Housing," and her article supplies excellent material for the papers on "What Does Home Mean to the Immigrant?"

Last summer the experiment of providing Christian Social Service for the women and children who labor as migrant workers in the berry patches and vegetable farms of New Jersey, Delaware and Maryland was tried with success.

More than 22,000 migrants are required to harvest the fruit and cannery crops of the Eastern states, and until last summer few of us thought of them or inquired into the conditions under which they live during the harvesting of the crops. Bunkhouses, barns without partitions, and shacks shelter men, women, children, young people and adults, married and unmarried alike.

That conditions can be improved when Christian people take notice was demonstrated in the camps where the workers were located.

Miss Lila Bell Acheson was the Executive Supervisor of the work among this group. A portion of the leaflet "Harvesting Souls in Berry Patches," by Miss Acheson, published by the Woman's Board of Home Missions of the Presbyterian Church, appears in this issue.

The Institutes of 1920

"**E** DUCATION and Inspiration"—
how shall it be measured!

The theme for our recent series of institutes was Education and Inspiration. An excellent subject, surely, but intangible, aloof, visionary, when attempt be made to report it with precision. It would seem folly to try to measure inspiration in numbers. Those who reported the institutes, in many cases must have felt that the theme was incompatible with figures, and in writing a glowing report of the meetings omitted mention of anything so definite as numbers.

It had been the purpose of the Educational Commission to give a final report, as exact as possible, of the institutes, but this kind has been found not to be feasible. The aim of the institutes of 1919 was quite different. Then we had Service Cards, and an Every Member Canvass for members—for service—for subscriptions to the *OUTLOOK OF MISSIONS*. It was a comparatively simple matter to compile the data, giving exact number of new members, number of those willing to give service, as well as subscriptions to the *OUTLOOK OF MISSIONS*. Because of this splendid definiteness of results, and the large number of women newly enlisted in the service of the W. M. S. who were manifestly not familiar with the service required of them, nor the needs of those whom they would serve, the theme of Education and Inspiration for the 1920 institutes, followed as a natural sequence.

It means much to have a large number of women in our missionary organizations, but it means infinitely more if these women know why, and for what they are working, and that this knowledge be topped by an inspiration that can only come from an intelligent desire to assist in making the world wholesome and sweet with a savor of Christ-likeness in the lives of its people.

The following quotations from reports of institutes give assurance that this ideal prevailed in many Classical Societies. "We, as a Classical, as well as the

local societies have been inspired and much benefited by what we heard at the Institute." Or the closing words of another report—"Thus ended one of the most successful and inspiring meetings that has ever been held in our Classis." A paragraph from another "For those who were present, we must say that the pleasure, the inspiration, the larger vision of the work given them by such a meeting, is too great to be estimated by mere mortal in mere words. Only God knows, and the future alone will reveal to us, the extent to which such a meeting changes the hearts and lives of those who were present." These are but several of many expressions of the helpfulness of the institutes.

The Woman's Missionary Society of General Synod prepared the program through its Educational Commission and arranged for speakers and the literature necessary for carrying out the work. Presidents of Synodical Societies arranged for the dates of meetings in their synods and boosted the preparatory work. Each of the Classical organizations had it in its power to make of the institute a success or a failure, according to the preparation made for the meeting. In many Classes this work had been carefully and prayerfully done, and a large gathering of women and an inspiring meeting resulted. In a few cases, the labor given was small, and the returns equally small—the same old story of the sowing and the reaping.

Some thousands of the women of the church heard the message from the foreign field, from those splendid missionaries—Miss Lindsey, Mrs. Beam, Mrs. Karl Beck and Paul Gerhard. The same women listened to the teaching of prominent workers of the W. M. S. who developed for them "Points of Progress" and begged for a more extended use of mission study books and literature.

In addition to this Miss Carrie Kerschner visited and addressed about fifty institutes, some classical, some local, in the synods of the Southwest, the North-

west and the Interior, meeting approximately 2,000 women.

The work in unorganized territory resulted in 18 new organizations. But even here, these numbers are more than likely doubled ere this—for the institutes were really the beginning rather than the end of the campaign in unorganized territory.

A close study of your own classical or local society will, in the future, reveal the measure of the work accomplished by the institutes of 1919 and 1920 and their educational and inspirational value.

ELIZABETH HENDRICKS.

Acting Chairman

Educational Commission.

Institute Notes

East Susquehanna Classical Society reported the largest number of new organizations—three. These new societies will in a short time give valuable assistance to the parent organization.

* * *

East Pennsylvania Classical Society, as at the institute of 1919, served a dainty lunch, in a happy and well appointed style. This gracious hospitality brought the largest attendance of any institute that has been reported. Why not make our missionary gatherings social affairs? We do it willingly for our clubs.

* * *

Have you heard about the Classical Institute of Lancaster Classical Society at Stoutsville, Ohio? Or, about the ten inches of snow, or the best dinner you ever sat down to, or the beautiful hospitality of the Stoutsville women? Mrs. W. R. Harris of Morgantown, W. Virginia, will gladly give information on this subject.

* * *

The first missionary speaker in this church for *ten years*—reads one institute report.

Prayer Calendar for May

THE prayer for May was written by Mrs. M. E. Whitmore, for the past five years missionary in Paraguay, South America.

Thirty-one years ago in May, Mrs. Whitmore was elected the second President of the Woman's Missionary Society of General Synod, at Lebanon, Pa. From the "Historical Sketch," written by Mrs. E. S. Yockey, the first President, we find that Mrs. Whitmore had the honor of delivering an address at the open meeting on the floor of General Synod.

She was the first editor of the *Woman's Journal*, the official organ of the Woman's Missionary Society, from 1891 until 1908, when it was consolidated with the *OUTLOOK OF MISSIONS*.

In the brief records of the early years of the organization, we see steadfastness of purpose and a determination unshakable in the women who had to clear away the obstacles for our present work. We are not remembering these women in the measure which their work deserves. The Prayer Calendar bridges the years and brings us face to face with those who wrought that foundations might be laid for co-operation among Christian women to send the Gospel unto the uttermost parts of the earth.

Hurrah for Milwaukee!

The above exclamation was used in the penmanship lessons of all the classes in the Bowling Green Academy, one day recently, and this was the reason. The Girl's Dormitory of the Academy was supplied with twenty-two shades at a cost of \$60, by the two Woman's Missionary Societies and the Young Woman's Missionary Auxiliary of the First Reformed Church of Milwaukee, Rev. H. C. Nott, D. D., pastor.

United prayer and consecrated effort will be great aids toward making *OUTLOOK OF MISSIONS* Week, May 1-7, successful.

Under Old Brooklyn Bridge

THEODORA LAND

(This article is to be used with the June program in connection with the four minute talk on "The Home—What Does It Mean?")

"YOU can say what you want about God and a life hereafter. I think we get all that's coming to us right here. The rich have Heaven, the middle class have purgatory, and the rest of us have Hell!"

This was the life-philosophy which Mrs. Marino, one of the finest Italian mothers that I know, had worked out when she summed up what life really meant to her. Of course, she didn't always talk in such a hopeless way, but when I thought of how little there really was to make her glad she was living, I wondered if I should not have reached the same conclusion. Perhaps when you finish this article, you will wonder, too.

As social worker for a Charity Organization in Brooklyn, I should like to take you with me through the district at the foot of the old Brooklyn Bridge, for to me there is no more fascinating section in the whole city than this. A part of the district includes Columbia Heights, where the old aristocracy, the fine old families of wealth who support to so large an extent our work, live in their dignified brown-stone mansions. The famous Plymouth Church, where Henry Ward Beecher preached, and where Hillis is now the minister, is here, too, as are the chief administrative buildings of the city.

Scarcely ten minutes' walk from the Beecher Church brings us into one of the worst slum sections of the city. Cheap lodging houses for men (you can spend the night there for a quarter—why pay six dollars at the Vanderbilt?) flourish here, and the pool-rooms and the saloons of the district, for they have not yet, if one can judge from results, turned their bar-rooms into soda fountains. There are numerous old, dilapidated houses, formerly the respectable homes of the better class, which have degenerated into

furnished-room houses, over-crowded and often of questionable character. Sometimes a family of three or four persons occupies one room. We know as soon as a woman tells us that she has always lived in furnished rooms that the history of that family is one of shiftlessness and probably intemperance.

It is near the arches of the old bridge that many of the country's largest factories are found. They rise up, towering far above the three-story houses which have remained standing between them, shutting off a part of God's sunshine, which is the rightful heritage of every home. Most of the houses here have from three to six families in them, but there are a number of large tenements where many more families are housed. I am thinking particularly of a large rear tenement separated from the eight family tenement in front of a court about fifty to one hundred feet. There must be twenty families whose children have no other place to play but this court or the street. Because of the scarcity of houses, many violations of tenement house laws occur, and we are helpless until general conditions everywhere change.

On fine, clear days we can catch glimpses of the blue East River, and sometimes the fresh breeze from the bay blows over the sordid ugliness of it all like a cleansing balm from Heaven. But the breeze does not always blow—and then one's heart goes out in pity for the little children who scarcely know what a shade tree looks like.

You will be interested to know that within a radius of less than two miles there are to be found thirteen nationalities. As we walk down Pearl street I want you to notice the little girl with the straight, thick black hair, and the slightly slanting eyes. Her mother is Irish, but her father was a Filipino. The Filipinos are making very good husbands, at least all their widows tell us so. See that little blond fellow with the rosy cheeks! His mother and father came from Russian Poland. And these hand-

some, black-eyed young girls! They are from Porto Rico, and form one of our most interesting colonies. A little further to the South we find a large Syrian colony. There is a sprinkling of Irish, Scotch, Swedes, Germans and Americans, but when the latter come to us for help, we usually discover that they are simply "poor white trash," who because of shiftlessness or drinking find themselves below normal. Occasionally a really fine family has been reduced through sickness or other adverse circumstances to ask aid of us, but our main work is with the *unadjusted* immigrant. Of course the Italian "is always with us."

CAUSES WHICH LEAD TO REQUESTS FOR ASSISTANCE

This brings me to discuss with you the causes which occasion a family to ask assistance. Although we spent about two thousand dollars last year in this district, the need for financial assistance, in my opinion, is often only the superficial need—the cause is often more effectively cured by other means than by the giving of alms.

Sickness is the chief reason for a family being unable to "carry on" normally. There was the family from Porto Rico, consisting of six children and father and mother, living in four small rooms. Mr. M. was the first to go to the hospital, where he had a tubercular kidney removed. It was during last winter's "flu" epidemic, and one day while he was still in the hospital a district nurse called up to say that the mother, who was pregnant, had contracted influenza, and that two children were also sick. Of course Porto Ricans are not accustomed to our rigorous winters, and there was insufficient bedding. The nurse worked with us in getting both mother and children to the hospital in ambulances, and then since there was no one but a friend, with all the symptoms of flu, to care for the rest of the family, we placed them all, except the oldest boy who was working, into Homes. This boy stayed with friends, but before two weeks had passed he had broken his arm in a fall. This

was the "luck" which this family had found in its first winter in the States. They were finally persuaded to return to Porto Rico, where there is no need for blankets or stoves, and latest reports show them to be doing very well at home.

Domestic difficulties form a large part of our problems. When a man has been drinking and abusing his wife, the first plan of the social worker is to have a confidential talk with the erring spouse, learning his side of the story (and there's usually a pretty big side, too, for slovenly wives and poor housekeeping would "drive some of us to drink") and then through threats of court action and an appeal to his better self, or in behalf of the children, he is sometimes made to see the error of his ways. More often, as in the cases of desertion, we urge the woman to go to court, as this is the only way the delinquent husband can be forced to assume his responsibility.

When Mr. F. proposed moving his sick wife and children to Montreal from Quebec, his wife demurred and he consented to send her to his mother in the States. For a while he sent money regularly and then suddenly the payments ceased, for no apparent reason, for Mrs. F. learned that he was still living and working. She and his mother bravely undertook to provide for the four little ones by going out to work, but since the baby could not be left alone, they applied for the use of our nursery. Of course we went to the bottom of the matter and found the real cause of the trouble. Then followed a long, often seemingly hopeless search for the man. At last we located him through his firm, and when he refused to co-operate in sending money for the children, we attempted to have him brought back for punishment. Since he was not a citizen, and there was no clause in the treaty covering such a case, nothing could be done legally. We dogged him, through the societies like ours, from state to state, through Canada, and finally located him in Vancouver, where we found he had married again

and was living comfortably. At last he was prevailed upon to do his duty by his family here, and the first check came last month.

Many families and individuals find it impossible to cope with their environment because of mental difficulties. Fanny Cramer was such an one. She came in, late one afternoon, in an hysterical state, saying she was homeless and without funds. Her father was in New Jersey, and she had no friends in the city. We sent her for the night to a home for transients and the next day had her examined at the mental clinic, where her mentality was found to be seven years (she was 28 years old). We were advised to try her in a quiet place under good people, (since her father could not care for her) and were fortunate in finding a fine, motherly soul in the suburbs who took Fanny and tried ever so hard to teach her to work. But Fanny had her own ideas and could not be reasoned with. When her bad moods came, she simply refused to move from her room, and ordered every one to keep away from her. It was found finally that the only place for Fanny was in an institution.

We are particularly concerned about our feeble-minded girls, for they are often rather pretty and are absolutely at the mercy of unscrupulous men. We usually make every effort possible to have them placed in institutions, but this is often difficult to do, especially when we cannot gain the consent of the family, who are too ignorant to realize the danger of having these girls and boys at large.

Our most hopeless situations are those where the mother of the family is feeble-minded, and continues to have child after child, as feeble-minded as she is herself.

We are often called into a family where we find the real reason for its plight comes from a moral problem. There are the Levinskies. The ambulance surgeon who had been summoned to take Mr. L. to the observation ward because he was mentally unbalanced, asked that we visit, because the family seemed to be utterly destitute. My first visit seemed to bear

out his observation, and since it was in the evening and the children complained of not having any food, I left a dollar. The mother kissed my hand and wept, saying she had never before asked for aid. But the next morning I found by a little investigation, this same mother was not only a heavy drinker, but that a number of the men of the neighborhood came down to drink with her (this, in spite of the prohibition law). Clearly we could not waste our money on a family like this, and yet we dared not let the thin, emaciated little ones starve. We immediately got in touch with the Children's Society and had the little ones taken away from their mother. Institutions may be justly condemned for many reasons, but at least there is no institution where the children will see and hear what they have seen and heard in their own homes. We in our comfortable Christian homes can scarcely comprehend what a mockery these words can be, "Be it ever so humble, there's no place like home," until we actually get into some of these vile places which have no right to that sacred name.

A rather amusing situation grew out of one of our moral problems. Mrs. De Nicola is a handsome, intelligent young Italian widow with four small children. She came to us for assistance, and when we began to make inquiries about her past, we discovered that last summer she had eloped with a married man, and under pressure had been forced to return to her home. Of course she denied all this when we confronted her with it, and professed her profound love for her children, and her absolute innocence. The next morning a stalwart Italian was awaiting me at the office.

"Who are you? I've never seen you before," I said.

"Oh, Mrs. De Nicola senda me. I wanta marry her, an' she tella me come up and talka to you," he replied.

In order to clear up her rather questionable reputation, she had hit upon the idea of marrying this Tony, and had evi-

dently sent him up to be "passed by the board of censors."

Our biggest problem just now is the unemployment problem. And sometimes we are almost driven to distraction at the enormity of the problem. When independent, intelligent people come to us saying "we don't want charity, we want a job, we'll do anything," the tragedy of the situation is brought home to us very vividly. Recently there seems to be a slight change for the better, and the more intelligent are getting at least part time work. But our poor, handicapped people, those who don't know the language, or who are physically disabled and were only tolerated in the industrial mechanism of the past few years because of the abundance of work, are now falling by the wayside, and these are the ones who come in great numbers to us. We are hopeful that the spring will bring a great change in the situation.

THE REWARDS OF ORGANIZED CHARITY

I have told you of some of the work of a social worker in a society for organized charity. Can it be that you are asking yourself whether the money, the time, the energy, physical and mental, spent on the foreigner is worth while! Sometimes, oh, just for the briefest possible time, after I've had an especially heavy day's work, that question comes to me. But then there rises before my mind a vision of the "great cloud of witnesses" who gladly testify that America has become the fulfilment of their dreams because the social worker came into their lives just when all their dreams seemed shattered.

Then, too, the social worker is endeavoring to throw her whole effort into benefiting the community as a whole. Her information and observation should be a growing source of fact and theory on which new laws for the betterment of the community can be based. With her trained mind and large fund of experience, she should be a valuable asset to any organization which aims to benefit society.

It is a far cry from the old idea of

charity, with its emphasis on doing good to benefit one's own soul to the view of seeking to do good to benefit another, in the *best way for the other*. The old method gave alms indiscriminately, and created beggars; the new method seeks to find the cause of dependency, and by finding it, to make the recipient independent. The emphasis is on service rather than on the giving of money. If therefore you are tempted to criticise your charity organization as being cold and heartless and scientific, just go down to its office and let them tell you a little of their work.

I am always anxious to interest young girls, especially college graduates, in this new field, for I believe it is the coming profession for young women. The work is hard and many girls are not fitted for it, physically or temperamentally, but to those who are anxious for a life full of varied experience and with a real challenge for service, it has its great rewards. In the words of our former President Wilson, I say to such an one "I summon you to comradeship."

Harvesting Souls in Berry Patches

THE berry season is in full swing, and the crowded little shacks are all abustle of life by five in the morning. The family have a scanty, hurried breakfast and the older members are off to the hot fields to fill the crates that we look for in the markets the following morning. As the sun climbs higher and higher in the heavens, the heat seems almost unbearable, and the children, who have followed the parents up and down the monotonous rows of berries, seek the shade of the surrounding buildings and often fall asleep there. The noon hour comes and there is neither time or energy to cook a substantial meal, so a loaf of bread and some coarse molasses is a substitute. The afternoon wears on, and the little children—boys and girls from the age of a few months to ten or twelve years, with no supervision and no one even knowing where they are—amuse

themselves as best they know how until dark.

If this condition only lasted for the few weeks of the berry season, it could possibly be counteracted by the influences of the rest of the year. But this is just one round in the cycle of the year, for when the berry season closes, the vegetables are ready, then the general migration for these foreign people is to the oyster beds and canneries, where a similar, or in many cases, worse condition arises. No schooling, no constructive play, no ideals for future citizenship, and no standards of law and order. The influences of the home, the church and the school, and a moral community life absolutely lacking! What kind of citizens do you expect them to become?

Contrast this with the following situation which was brought about by the expenditure of a little time, a little money, and a small group of interested women in one of these truck growing centers.

Marie and Donotello had been waiting almost two hours at the back door of the lovely old home where we had spent the night. It was really only eight o'clock in the morning, but berry pickers rise with the sun, and the little "kiddies" had no intention of missing anything. The new school that was going to open in two days had been talked of very generally, and a visit of the workers to the surrounding shacks had interested children and parents personally in the new project. So we packed the children in a big car, picked up a new group at each farm, and finally landed at the very attractive little school-house. Here window-boxes, tiny, bright colored tables and chairs—just the right height for their stalky little legs to reach the floor—curtains with nursery rhymes pictured on them, and a general air of more interesting things to come, sent each child cautiously exploring the surroundings. In the wonderful grove nearby a sand pile was first discovered; a swing and slide appeared as if by magic; noon-time brought forth a delightful little dining-room, up two tiny steps and you were un-

der such a gay awning, there was hot soup in dear little bowls, big pitchers of milk and the best bread and butter you had ever eaten. Unless you, too, have worked hard all morning building houses for pasteboard cows and cloth sheep and horses, or chasing big yellow butterflies, you really can't know just how hungry one can get.

Before the meal was over, a number of little heads were nodding, so the hammocks and rugs were soon all in use. At the end of the hour, most of the children were ready for supervised, constructive play, but the hot lunch, the unusual activity of mind and body and the soothing effect of wind-rocked cradle, were too much for some of these little neglected youngsters, and they slept on until five o'clock, when the car came to take them back to what they call their homes.

The older children had begun their school work that morning, the younger group had been initiated into kindergarten, and the babies had their first taste of a day-nursery. Real play is an unknown factor in their lives and Bible stories have all the thrills of the first telling. Saturday afternoons and Sundays have wonderful possibilities of work among the mothers and fathers, and the background of woods and fields, trees and birds is in sharp contrast to the crowded districts in which we find this group of foreign people living in our cities, emphasizing again this wonderful possibility for making real, lasting impressions for good in their lives.

* * *

The Women's Boards of Home Missions of different Protestant denominations helped to finance this work last summer, and the group of growers or canners in each community where we worked, co-operated not only with their influence and interest, but with financial support of the work.

(From a leaflet by Miss Lila Bell Acheson, published by the Woman's Board of Home Missions of the Presbyterian Church, U. S. A.)

Literature Chat

CARRIE M. KERSCHNER

Literature Chat

FORTY-FOUR, out of a possible forty-six Classical Presidents answered the "Call to Prayer," sent from the Executive Office. We have received many letters in testimony of a blessed season of prayer enjoyed by the local societies which participated in the "Day of Prayer" service. We trust that next year better arrangements for program may be made so that all may be supplied.

(JUNE MEETING)

Daily Vacation Bible School work is an outlet for practical missionary work in your own church. Have all plans been perfected for this kind of a school in YOUR community? Literature supplies can be secured from the International Daily Vacation Bible School Association, 90 Bible House, New York City. The Publication and Sunday School Board will also gladly furnish information on organization and supplies.

Make your June meeting a real "folk-sy" one. Remember the special season of Intercession mentioned on the program on "Jesus in the Home." Pray for the mothers and daughters in their special capacity of home-making. Invite all mothers, especially the young mothers, to attend your June meeting. Would you enjoy a union meeting with the girls of the Auxiliary for this month? Emphasize the possibilities of the happy home within reach of every one who does her share towards making it so.

Good housing conditions tend towards good citizenship. What relation has the church towards the housing problem?

Practical measures your particular study class can follow: A model cottage in the foreign settlement in your town where housekeeping can be taught to the "New Americans"; supervise a "Home

Maker's Club." "Missions is doing something for somebody else."

June Program Outline.

Chapter 4.—Homes and Housing.

Period of Intercession—Jesus in the Home.

Scripture—John 1-12.

Introduction—The Place of the Home in the Development of Social Life. The Weakness of the Modern Home.

Four Four-Minute Talks. The Home—What does it mean?

(1.) To the immigrant from Southern Europe?*

(2.) To the Immigrant from the Orient?*

(3.) To the Reds?*

(4.) To the American Christian? (Page 91-92.)

Paper—Training Home Makers. (Pages 93-97.)

Parental Responsibility.

"Home Makers" Clubs.

Normal Associations of Young Woman and Men.

Paper—Saved for the Kingdom. How? (Page 97-113.)

(a) Young Men and Women who migrate to the City.

(b) Rural Youth without Opportunity or Development.

Talk—The Relation between Good Homes and Good Housing. Pages 108-113.)

Prayer in Unison from the Prayer Calendar.

An Appeal—How shall the Church function in the program of Home Making? (Page 115, line 15 to end of paragraph.)

*—Article, April, 1921, OUTLOOK OF MISSIONS.

July Program. (Chapter V)

"Complex Community Situations." Scripture Romans 12, followed by the Lord's Prayer. "Lord speak to me that I may speak," to be sung by a selected

group. (Taken from the Missionary Hymnal). Address: What is the Church? (10 minutes) 1. Can the Present Organization meet the demand to solve Community Problems? 2. Scrutiny of our own Local Church. Present Comparison: Denominational Program in Conflict with Community Service. (Page 119-120). The Program of the Church Adjusted to the Community. (Illustrate from the "Concrete Situations" in Text-book). "A Vacation Travelogue." (Folder in Program Packet). Sung by the Vacation Bible School children. Prayer in Unison from the Prayer Calendar.

August Program

Chapter VI—Community Leadership.

Scripture: Isaiah 62:1-4. Psalm 19:7-14.

Prayer. Statement by the Leader: In the chapter the church is challenged to prepare herself for leadership; she is to apply the gospel of good-will to the sick things of the community. "*The Church is for service as well as for services.*"

Paper: The Gospel of Good-Will. 10 min. (Page 147-155) Uphold the Public Schools. (That all people, without distinction, shall have access to the same body of knowledge). Provide schools where the State does not provide them. (Home Missions schools are established in the U. S., Alaska, Hawaii, West Indies.) Protect schools from being made channels of malicious propaganda.

Talk: Citizenship. Classes under church leadership. 3 min. (Page 158.)

Paper: The Protestant Church, a Preserver of True Democracy. 5 min. (Pages 155-168).

Reading—Obookiah. (June, 1921, OUTLOOK OF MISSIONS) Prayer from Prayer Calendar.

The Pageant, "The House of Brotherhood," by Mrs. Edward F. Evemeyer, should be presented as a climax to the study of "The Church and the Community." Costumes can be rented from the Mission Study Department, Room 701, 15th and Race Streets, Philadelphia, Penna.

"The Magic Thank Offering Box" has been reprinted at the old price of 12 cts. per copy, \$1.25 per dozen. Those who were disappointed last year might do well to order early this year.

A "Flier" from the Central Committee on the United Study of Foreign Missions announces the following books for 1921-22. Senior Book, "The Kingdom and the Nations," by Eric M. North, Ph. D. Dr. North gives vivid glimpses of conditions in all the Eastern countries today—political, social, religious. It is a book which will compel thought, prayer, and action, and should be used in open forum as well as studied in women's societies. The chapter headings are as follows: "Japan and Korea; China; India and Islam; Africa and Latin America; What the World Needs; What is required of us." Paper covers, 50 cents postpaid; cloth covers, 75 cents postpaid. Not yet ready for distribution. Due announcement later.

The Junior Book: "A Noble Army," for boys and girls twelve years of age and beyond. For very young children they especially recommend "Our Whole Family," by Mrs. Billings, and "Missionary Helps for Junior Leaders," by Misses Applegarth and Prescott. Paper covers of the Junior book are 40 cents postpaid; cloth covers, 65 cents postpaid.

The Home Mission Theme for 1921-22 is "Facing Our Unfinished Task." The Senior Book, "From Survey to Service," is written by Dr. H. Paul Douglass, the Intermediate Book, "Playing Square with Tomorrow," by Fred Eastman, Director of Educational Work of the Board of Home Missions, Presbyterian Church, the Junior Book "Stay-at-Home Journeys," by Agnes Wilson Osborne.

Copies of the above books can this year be secured at Literature Depositories, Mrs. C. A. Krout, 240 South Washington Street, Tiffin, Ohio, and Miss Carrie M. Kerschner, Room 311, 15th and Race Sts, Phila. These books may be ordered and will be delivered as soon as in print.

NOTICE—Miss S. M. Wolford, 23 E.

Chestnut Street, Norristown, Penna., has a number of used copies of the following Mission Study books which will be passed on to "worthy people unable to buy them"—Christian Americanization, Crusade of Compassion, and The Bible and Missions. Write to Miss Wolford.

A February Organization Trip

CARRIE M. KERSCHNER

THE evening of February 8th was delightfully spent with the good women of Bethany Church, York, Penna. The Woman's Missionary Society entertained the girls of the Auxiliary which had been struggling for a number of months with five members. Miss Foreman is the capable leader of this Auxiliary and had prepared a program in which there was no dull moment. An address on the Auxiliary work and the motto with its relation to the cause of missions was delivered. Games were played, refreshments served and before we separated for the night eighteen more girls signified their intention to become members of the Auxiliary.

St. Mary's, Ohio, was the next objective point. Rev. Rupnow said, "You are fairly blowing into town," for a severe snowstorm was raging as the train pulled into the station. The weather did not prevent these eager people from attending a most impressive Lenten service and the next day a Woman's Missionary Society of one hundred members was organized, with Mrs. W. F. Brodbreck, President. The same evening an Auxiliary of thirty-five members was organized. These people are enthusiastic missionary workers and we are looking for an increased number of members in each of these two societies.

Foreign Mission Day was spent with Rev. A. T. Wright, D. D., at Columbiana, Ohio, where an address was delivered in Sunday School and another one at the regular morning service. In the evening service the work of the women both at home, in China and Japan was presented in the church which Rev. Dr. Mayer serves at Youngstown, Ohio. The Mis-

sionary Society of this church has decided to become affiliated with Erie Classical Society this coming spring.

Four days were spent at Rochester, N. Y., among the good people there in Emanuel's Church and the Dewey Avenue Reformed Church. In the latter a Young Woman's Missionary Auxiliary was organized. We believe the women of Emanuel's will soon effect an organization to be affiliated with our general work. They are already doing a wonderful work under the leadership of Rev. Mr. Bode.

Feb. 27th a missionary address was delivered in St. John's Reformed Church, Lansdale, Rev. Rothrock, pastor. The occasion marked the transition of the Ladies' Society into a regular Woman's Missionary Society with 105 members, accepting the full program as outlined in the Budget. This work was all accomplished by personal work on the part of the pastor's wife and faithful helpers.

* * *

New societies reported by Miss Ruth Nott: Madison, Wis., 13 members, Miss Amelia Bolliger, Secretary. Immanuel's, Milwaukee, Wis., re-organized.

* * *

In the Campbellsport, Wis., Woman's Society, they have decided to place a Thank Offering Box in each home. This is a beginning which we trust will result in a Woman's Missionary Society later on.

* * *

Miss Marcelene Kefauver of Middletown, Md., writes as follows: "For years the Pastor's Aid Society of our Church has contributed to the Missionary cause of the church. In this way the aid was really doing double duty. We have always been interested. Our Church sent Rev. and Mrs. George Snyder to China. In November Mrs. Snyder died, so the ladies felt that a fitting memorial to her life would be to carry on the work of her heart by organizing a separate Missionary Society. The organization was effected with the

Memorial service on Sunday, Jan. 9th, 1921." Their first meeting was held on Feb. 17th, with 78 members present. Mrs. Anna Main is the President. The society started out right by introducing the budget envelopes and the study books. "Though dead, she still speaketh."

A Partial List of Summer Schools of Missions

Women, Young Women, Presidents, Program Leaders of Missionary Societies, Sunday School Teachers, Those who wish to be Leaders in Christian Activities, are requested to notice the dates and the places most convenient and plan to attend one of the Summer Schools of Missions.

East Northfield, Massachusetts, July 5-12—Mrs. Philip M. Rossman, chairman, 203 W. 85th St., New York.

Lake Geneva, Wisconsin, Aug. 23-30—Mrs. W. P. Topping, 706 Douglas Ave., Elgin, Ill.

Winona Lake, Indiana, June 23-30—Mrs. W. P. Topping.

Wilson College, Chambersburg, Pa., June 28-July 5—Mrs. Irwin Hendricks, Denominational Representative, Chambersburg, Pa.

Mt. Hermon, California, July 9-16—Mrs. Charles C. Lombard, 2227 Seventh Ave. E., Oakland City, Cal.

Los Angeles, Cal., May 29-June 4—Mrs. A. W. Rider, 612 St. Paul Ave., Los Angeles, Cal.

Chautauqua, New York, Aug. 13-19, Home Missions; Aug. 19-26, Foreign Missions, Mrs. Samuel Semple, chairman Home Missions Week.

"I have been a subscriber to The OUTLOOK OF MISSIONS since the first copy was printed and have enjoyed every copy. I like it because of its variety of content."

MISS OLGA BROBST.

Youngstown, O.

"I would not want to be without our good Missionary Magazine."

MRS. A. C. FRYE.

Hagerstown, Md.

Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

The Social Session

"USE HOSPITALITY ONE TO ANOTHER"

THE question is sometimes asked "How shall we increase interest in our Young Woman's Missionary Auxiliary?" One answer is, have a "social session," an "open meeting" several times a year. Young girls, as a rule, are naturally gracious and hospitable, and such occasions give them an excellent opportunity for the expression of a beautiful missionary spirit. Their enthusiasm, fine sense of co-operation, and willingness to do are virtues which cannot be over-estimated.

The open meeting may be held by the Auxiliary alone, or in conjunction with the Woman's Missionary Society. Added interest may be derived by having the girls invite their young men friends. This gives the boys a chance to learn a little about the work the girls are doing, and incidentally it may create a desire for some form of missionary activity among them.

The program for such a meeting admits of great variety. You may have an evening of music,—instrumental and vocal, interspersed with appropriate reading and recitations; or you may have music or an address by an invited speaker; or perhaps a pageant or playlet demonstrating some phase of missionary work may be more pleasing. Whatever your program, let it be rich in missionary spirit, plainly teaching that Jesus is the only hope of mankind, whether we live in favored America or in lands of ignorance and superstition. The offering received at an open meeting will help very materially to carry on the work of the Auxiliary.

After the program allow time for an hour of real sociability during which

dainty refreshments may be served. These "get together" meetings add new flavor to the life of the whole congregation.

Just one more suggestion of a social nature, which tends to increase the interest of our girls, is for the two patronesses from the Woman's Missionary Society to open their homes to the girls for a meeting. They appreciate immensely such interest in them and in their work. Try it.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

Anent the Story

Your method of instruction is mainly by story. To tell a story well is an art which has its technique. Leaders should read a treatise on this technique so as to avoid likely errors and acquire approved form and method. The Sunday School library might have one or several such treatises as "Stories and Story-telling in Moral and Religious Education," by Edward Porter St. John, (Pilgrim Press); and "How to Tell Stories to Children," by Sara Cone Bryant, (Houghton, Mifflin & Co.). Try to find something helpful in these suggestions.

I. *The Purpose* of the story is to be in the mind of the narrator—whether it is to inform, illustrate, touch the emotions, guide conduct, impress religious truth and sentiments, or nourish the spirit of helpfulness and loving devotion, etc.

II. *Know* the story absolutely. To tell it haltingly with faulty memory, disordered sequence, or needless repetitions spoils the effect. Do not memorize, for this prevents spontaneity which ensues when the story-teller so enters into the story as to clearly appreciate the feelings aroused and to make it partake of the nature of a personal experience.

III. *Analyze* the story as to climax, events leading up to it, and conclusions.

IV. *Practice* by telling it to an imaginary Band. You lose self-consciousness

thereby. You make the story over and it becomes in a manner your own and the form of expression improves by practice.

V. *Unity*. Tell it simply, directly, omitting what does not promote the purpose in view.

VI. *Elaboration and Embellishment* may be sparsely and carefully made by descriptions, details, epithets. Dramatic effect is desired but may not be obtained by posing and voice-manipulation but by identifying one's self with the spirit of the story. Telling and gesture should not so much illustrate as be suggestive. Visualize what you say. Be interested in and enjoy the content of the story yourself and tell it with zest. Avoid affectation in tone and manner. Do not moralize. Do not interrupt the story to correct children.

I hope these few suggestions will induce you to read a treatise on story-telling.

Our Honor Roll

Mrs. B. F. Andrews, Akron, O.
 Mrs. C. S. Fickes, Hanover, Pa.
 Miss Gertrude E. Fritz, Buffalo, N. Y.
 Miss Sue E. Kendig, Lancaster, Pa.
 Mrs. H. M. Leidy, Harmony, Pa.
 Mrs. L. Salome Schucker, Pittsburgh, Pa.
 Mrs. J. P. Stahl, Springfield, O.
 Mrs. W. D. Strouse, Martinsburg, W. Va.

Each of the above named Secretaries of Literature sent us ten or more *new subscribers* during the past month.

Miss Kendig, who has recently been appointed Secretary of Literature of the W. M. S. of St. Paul's, Lancaster, has sent us 49 New Subscribers during her short term of office. A splendid record!

Rev. and Mrs. Stahl have succeeded in placing the *OUTLOOK OF MISSIONS* in 25 of their families, during the past month. These subscriptions were gathered while visiting their members.

THE OUTLOOK OF MISSIONS
CIRCULATION, 11,700

MISSIONARY FINANCE

BOARD OF HOME MISSIONS
General Fund Receipts for February

Synods—	1921.	1920.	Increase.	Decrease.
Eastern	\$7,018.52	\$4,664.91	\$2,353.61	.....
Potomac	4,212.19	2,337.99	1,874.20	.....
Ohio	2,652.73	1,817.54	835.19	.....
Pittsburgh	1,675.00	1,179.00	496.00	.....
Interior	150.00	100.00	50.00	.....
German of the East.....	562.38	372.00	190.38	.....
*Central	15.00	.....	15.00	.....
*Northwest .....	.....	.....	.....	.....
*Southwest .....	.....	.....	.....	.....
†W. M. S. G. S.	1,553.05	947.00	606.05	.....
Y. P. S. C. E. ....	.....	.....	.....	.....
All other sources	150.00	65.00	85.00	.....
	\$17,988.87	\$11,483.44	\$6,505.43	.....

*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$368.00 additional for Church-building Funds and other causes.

BOARD OF FOREIGN MISSIONS
Comparative Receipts for Month of February

Synods.	1920.			1921.			Increase.	Decrease
	Appt.	Specials.	Totals.	Appt.	Specials.	Totals.		
Eastern	\$5,297.74	\$1,484.33	\$6,782.07	\$6,207.55	\$2,340.70	\$8,548.25	\$1,766.18	.....
Ohio	1,226.00	1,369.95	2,595.95	2,837.96	1,757.30	4,595.26	1,999.31	.....
Northwest .....	.....	608.66	608.66	24.00	477.43	501.43	.....	\$107.23
Pittsburgh	1,079.00	167.62	1,246.62	1,675.00	357.27	2,032.27	785.65	.....
Potomac	3,280.54	657.49	3,938.03	4,131.74	773.08	4,904.82	966.79	.....
German of East.	389.25	305.16	694.41	315.32	266.74	582.06	.....	112.35
Central	170.00	370.98	540.98	665.55	324.33	989.88	448.90	.....
Interior	140.00	143.30	283.30	100.00	161.61	261.61	.....	21.69
Southwest	179.29	320.35	499.64	331.69	468.67	800.36	300.72	.....
W. M. S. G. S. ....	.....	1,241.00	1,241.00	.....	6,410.05	6,410.05	5,169.05	.....
Annuity Bonds....	.....	500.00	500.00	.....	50.00	50.00	.....	450.00
Bequests .....	.....	.....	.....	.....	.....	.....	.....	.....
Miscellaneous ...	.....	200.30	200.30	.....	30.00	30.00	.....	170.30
Totals.....	\$11,761.82	\$7,369.14	\$19,130.96	\$16,288.81	\$13,417.18	\$29,705.99	\$11,436.60	\$861.57
								Net Increase, \$10,575.03

Outlook of Missions Week
May 1 to 7

Object: To place the Outlook of Missions in every home.



"UNDER THE TREES AT THE LANCASTER CONFERENCE."

THE TIME AND THE PLACE

The dates of the various conferences are as follows:

Frederick, Md. July 9 to July 16
 Newton, N. C. July 19 to July 24
 Tiffin, Ohio July 23 to July 31
 Lancaster, Pa. July 30 to Aug. 7
 Kitzbiew Park, Pa. Aug. 1 to Aug. 7
 Collegeville, Pa. Aug. 8 to Aug. 14
 Mission House, Wis. Aug. 15 to Aug. 21
 Indianapolis, Ind. Aug. 24 to Aug. 28

Put one of these dates on your summer schedule. **DO IT NOW.**

THE PURPOSE

The purpose of the Summer Missionary Conference is threefold: To discover, to develop, and to train missionary leaders for work in their own churches.

SOME BY-PRODUCTS

Spiritual uplift. Widened horizon. Increased knowledge. Deepened convictions. Heightened aspirations. Enlarged sympathies. Many new and fine friendships. Greater efficiency. A delightful holiday. Physical invigoration. An enriched life in body, soul, and spirit.

SUBJECTS OF STUDY

GENERAL. For Adults. "The Mission Study Class Leader," by T. H. P. Sailer. **For Young People.** "Making Life Count," by Eugene C. Foster.

HOME MISSIONS. "Facing Our Unfinished Task in America." **For Adults.** A book on the home mission tasks revealed by the surveys, by H. Paul Douglass. **For Young People.** A book on the challenge presented to young people by the unfinished tasks of the Church in America, by Fred Eastman.

FOREIGN MISSIONS. "The Modern Missionary and His Work." **For Adults.** A new and revised edition of "The Why and How of Foreign Missions," by Arthur J. Brown. **For Young People.** A book on the varied phases of foreign missionary service, by J. Lovell Murray.

THE DAILY PROGRAM

The daily program is planned for both spiritual and physical invigoration. In addition to the above classes there are hours of prayer and conference, of Bible instruction, of rest and recreation during the day. Then there are the sunset services and the inspirational platform meetings in the evening. A week of prayer and conference and good fellowship in the beautiful environment of the conference campuses will bring to you new strength for the church work of the fall and winter. Plan now to be present at your favorite conference.

For additional information, address **Department of Missionary Education**, Rev. Arthur V. Casselman, Director, 703 Reformed Church Building, Fifteenth and Race streets, Philadelphia, Pa.

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Rev. Daniel Burghalter, D. D., Tiffin, O.

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Dr. John H. Dubbs.

Meetings.
Annual Board Meeting, first Tuesday in March.
Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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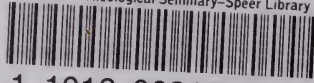
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